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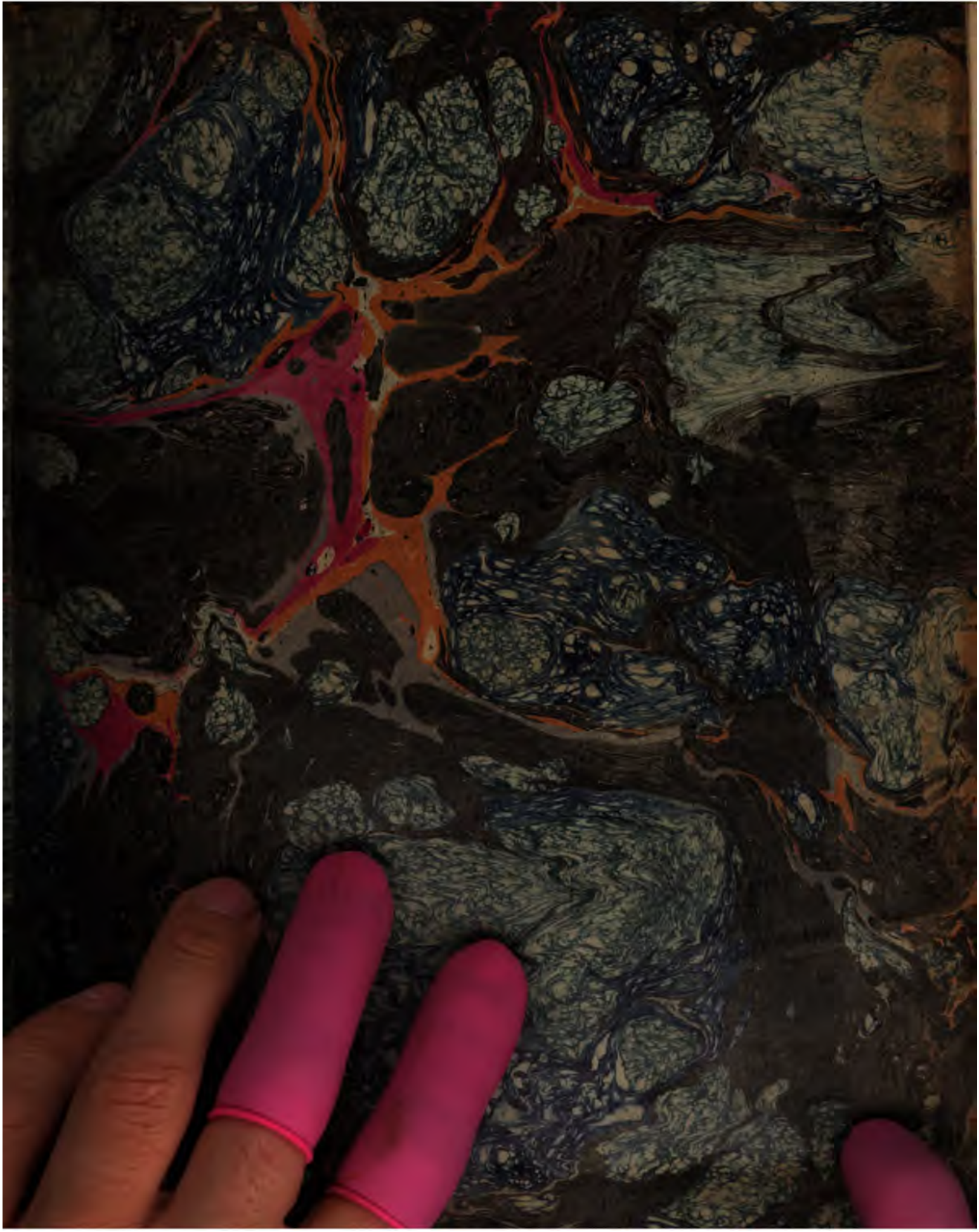
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The image shows the front cover of an antique book. The cover is decorated with a complex marbled paper pattern. The pattern consists of large, irregular, dark blue or black blotches that contain lighter, mottled greenish-grey and cream-colored areas. These blotches are separated by thin, branching veins of a vibrant reddish-pink color. The overall effect is a dense, organic, and somewhat chaotic texture. In the center of the cover, there is a rectangular label with a deep red background. This label is framed by a thin, ornate border in a gold or brass color. The border features a repeating geometric pattern of small squares and diamonds. Inside the label, the text "THOMAS PEIRSON, D. D." is printed in a gold, serif, all-caps font. Below this, the year "1800." is printed in the same font, with the digits spaced out. There are two small, rectangular, light-colored tabs or pieces of tape visible on the cover: one on the left edge near the top, and another at the bottom center.

THOMAS PEIRSON, D. D.

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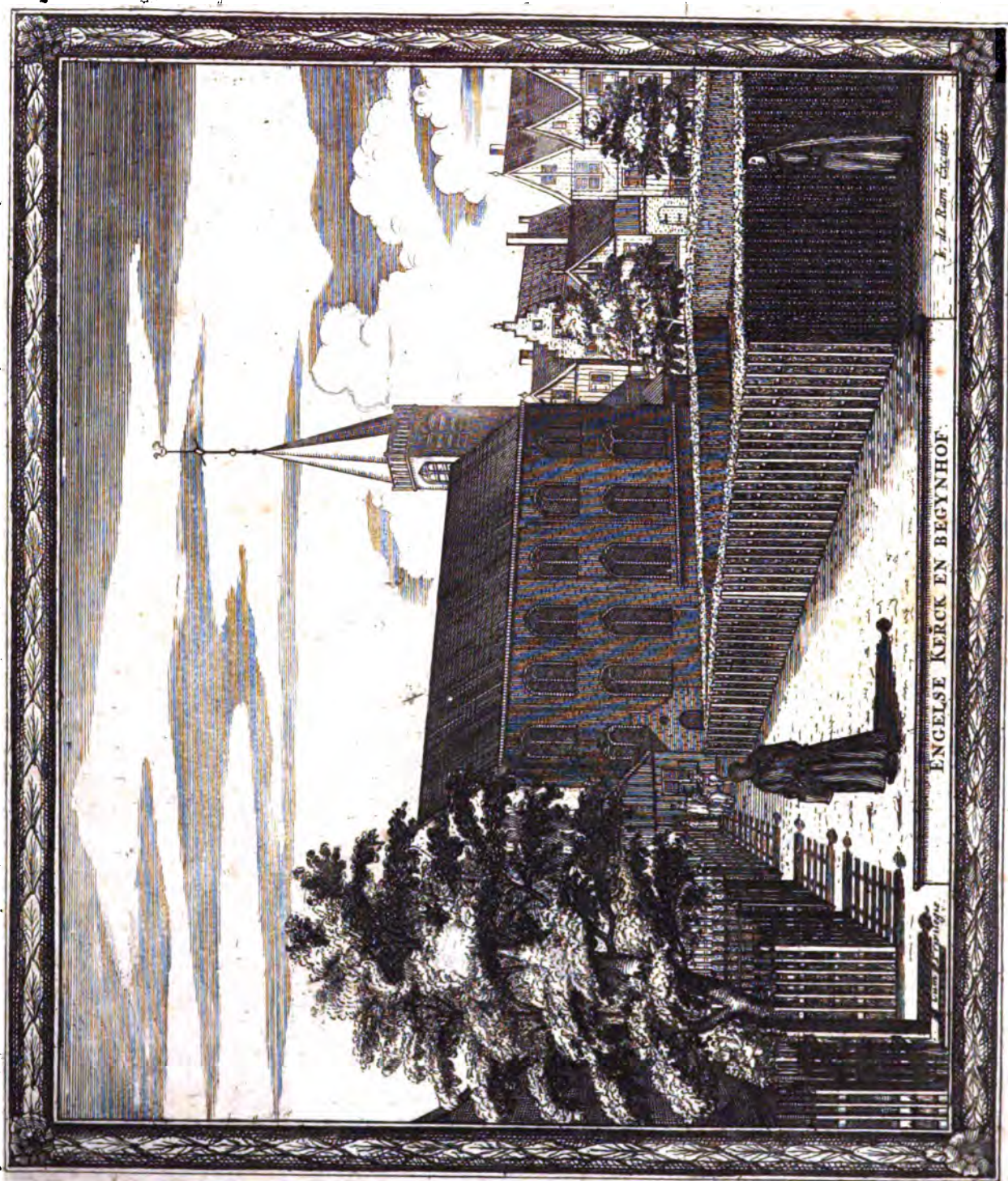


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The
HEIDELBERGH
CATECHISM
of

T H E R E F O R M E D
C H R I S T I A N R E L I G I O N



With Privilege for the Benefit of the Poor
A M S T E R D A M,
Printed by HENRY GARTMAN, Bookseller.
M D C C L X X I I.

AT

THE STATE OF NEW YORK

IN SENATE

1890

REPORT OF THE

It is to be observed that this Book consisting of the Catechism, Confession of Faith, and Forms is approved by the reverend Classis of Amsterdam.



THE STATE OF NEW YORK

IN SENATE

REPORT OF THE

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C O P Y E V A N D E P R I V I L E G I E.

DE Staten van Holland en Westvrieland, doen te weeten: Alzo Ons te kennen is gegeven by Diaconen van de Gereformeerde Orthodoxe Engelsche Gemeente binnen de Stad Amsterdam, dat in den Jaare 1753. door Kerkenraad van de zelve Gemeente, zo als die te dier tyd actueelyk in dienst en buiten functie waren, zynde goedgevonden, om de Psalmen Davids, zo als die, door Tate en Brady in Engelsche Dichtmaat gebragt, met eenige Lofzangen in hun lieder Gemeente gezongen wierden: (dewyl de zelve als toen zig geheel zonder Musieq-Noten of tenparig gestelde wyze, tot veel verwerpinge en merkelyke ergernisse in zo een plegtig stuk van den Godsdiens, bevonden:) op huare kosten met Noten en Zangwyzen te laten voorzien: der Supplianten Prædecessors actueelyk door Lieden, de Musieq kundig, hadden laten componeren zodanige Voyzen, als waar op de gemelde Psalmen en Lofzangen met meerder sichtiging van de Gemeente konden gezongen worden; met oogmerk om na het afdrukken der voorsz: Psalmen en Lofzangen, met de Noten, daar op gecomponeert, den druk daar van, benevens het recht der Copie, te stellen in handen van Diaconen der gemelde Kerke, om door hen lieden gedebeert, verkogt, en het voordeel daar op valende ten nutte der Armen van de zelve Gemeente gebruikt te worden. Dat der Supplianten Prædecessors tot het drukken of doen drukken van dit zelve Werk in den Jaare 1753 van Ons Oefroy met Seclusie van alle anderen bekomen hebbende, het zelve ook, tot merkelyk voordeel en soulaas van hunne Armen gedrukt zynde, was gedebeert geworden; dan gemerkt het voorsz: Oefroy in den Jaare 1768 was komen te expireeren, en dat ook inmiddels het gemelde Gezang-boek door der Supplianten Kerkenraad met byvoegingen van nietwe Lofzangen, alle met Voyzen en Musieq-Noten verrykt, merkelyk was vermeerderd, en dat tot verdere completeering van hun Kerkelyk Gezang-boek ook wel verdyfcht wierde: (gelyk zy Supplianten ook menigmaal ondervonden hadden, dat zy het zelve niet anders konden verkopen als:) dat daar by gevoegt wierden de Heidelbergse Catechismus, mitsgaders de Geloofs-Belydenisse en Kerkelyke Formulieren, in maniere als die achter der Supplianten Engelsche Kerk-Bybel gevonden wierden, en

met veele moeyte en kosten door hunnen Kerkenraad van merkelyke fouten van quade Overzettinge gezuivert en door de Eerwaarde Classis van Amsterdam geaprobeert waren; en dat dierhalven de Supplianten van voorneemen waren om de zelve Catechismus, Geloofs-Belydenisse en Formulieren, vermits die uitverkogt waren, op nieuws te doen drukken in zodanig Formaat, dat de zelve gezamentlyk met de Psalmen en Lofzangen tot gebryk van hunne Ledemaaten, en afzonderlyk van de zelve tot nutte van de Jeugt konden verstreken. Dog dat, dewyl de Supplianten bedugt waren; of niet wel sommige baatzekende menschen mogten onderneemen, om, tot Præjudicie van der Supplianten Armen, en van hunne Kerke, het voorsz: Werk, waar toe zo veele moeyte en kosten waren aangewend, te doen drukken, na drukken te uitgeeven. Zo keerden zy Supplianten zig tot Ons, gaafich onderdanig verzoekende, dat het Ons geliefde aan de Supplianten op nieuws te verleenen Privilegie, voor den tyd van vyftien eerstkomende en agtereenvolgende Jaaren, om het bovengemelde Engelsche Psalmboek en Lofzangen met de daar op gemaakte Musieq-Noten, mitsgaders der Supplianten verbeeterde Overzettinge van de Heidelbergse Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, 't zy te zamen of afzonderlyk, in wat formaat het ook zyn mogte, alleen en met Seclusie van alle anderen, te mogen drukken, doen drukken, uitgeeven en verkoopen; met verbod aan een iegelyk buiten hen Supplianten op zekere-groote poene, by Ons daar tegen te stellen, om binnen den voorsz: tyd het gemelde Psalmboek en Lofzangen met de daar op gecomponeerde Musieq-Noten, mitsgaders der Supplianten verbeeterde Overzettinge van de Heidelbergse Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, het zy te zamen of afzonderlyk, in deese Landen in eenig Formaat, onder wat voor pretext het ook zoude mogen zyn, te drukken, te doen drukken, uitgeeven en verkopen, of elders buiten deese Landen gedrukt zynde in te voeren en te verkopen, en daar van te verleenen Oefroy in ordinaria forma: ZO IS 'T, dat Wy, de zaake en 't verzoek voorsz: overgemerkt hebbende, en geneegen weefende ter bede van de Supplianten, uit Onze regte wetenschap, Souveraine magt

magt en autoriteit, de zelve Supplianten, by Ampliatie van het Oſtroy aan de zelve op den 7den July 1768. door Ons verleent, geconſentiert, geaccordeert en geoftroyeert hebben, conſentieren, accordeeren en oftroyeeren hen by deeze, dat zy gedurende den tyd van vyftien eerſt agtereenvolgende Jaaren, der zelve verbeterde overzetting van de Heydelbergſche Catechiſmus, Geloofs-Belydeniſſe en Kerkelyke Formulieren, het zy te-zamen met der zelve Engeliſch Pfalmboek en Loſzangen, of afzonderlyk, in wat Formaat het ook zyn mogte, binnen den voorſz. onzen Lande, alleen en met Secluſie van alle anderen, zullen mogen drukken, doen drukken, uitgeeven en verkopen; verbieden de daarom allen en een iegelyk, de voorchreeve verbeterde Overzetting van de Heydelbergſche Catechiſmus, Geloofs-Belydeniſſe, Kerkelyke Formulieren, Pfalmboek en Loſzangen, in 't geheel of ten deelen te drukken, na te drukken, te doen nadrukken, te verhandelen of te verkopen, of elders nagedrukt binnen den zelve onzen Lande te brengen, uit te geeven, ofte te verhandelen en verkopen, op verbeurte van alle de naargedrukte, ingebragte, verhandelde of verkogte Exemplaren, ende een boete van drie duyzend guldens daarenboven te verbeuren, te appliceeren een derde part voor den Officier die de Calange doen zal, een derde part voor den Armen ter plaatze, daar het Caſus voorvallen zal, en het reſteerende derde part voor de Supplianten, ende dit t'elkens zo menigmaal, als dezelve worden agterhaalt: Alles in dien verſtande, dat Wy de Supplianten met deezen Onzen Oſtroy alleen willende gratificeeren tot verhoging van hunne ſchade, door het nadrukken van de voorchreeve verbeterde Overzetting van de Heydelbergſche Catechiſmus, Geloofs-Belydeniſſe en Kerkelyke Formulieren, Pfalmboek en Loſzangen, zonder daar door in geenigen deele te verſtaan den inhouden van dien te authoriſeeren ofte te advoueren, ende veel min dezelve onder onze proteſtie ende beſcherminge eenig meerder credit, aanzien ofte reputatie te geeven, nemaal de Supplianten, in cas daar inne ietwes onbehoorlyk zoude influereen, al het zelve tot hunnen laſte zullen gehouden weſen te verantwoorden; tot dien einde wel expreſſelyk begeerende, dat, byaldien zy deezen Onzen Oſtroy voor de zelve verbeterde Overzetting van de Heydelbergſche Catechiſmus, Geloofs-Belydeniſſe en Kerkelyke Formulieren, Pfalmboek en Loſzangen, zullen willen ſtellen, daar van geene geabbrevieerde ofte gecontraheerde mentje zullen mogen maaken, nemaal gehouden wezen, het zelve Oſtroy in 't geheel en zonder eenige Omiffie daar voor te drukken, of te doen drukken, ende dat zy gehouden zullen zyn een Exemplaar van de voorchreeve verbeterde Overzetting van de Heydelbergſche Catechiſmus, Geloofs-belydeniſſe en Kerkelyke Formulieren, Pfalmboek en Loſ-

zangen, op groot Papier, gebonden en wel geconditioneert, te brengen in de Bibliotheecq van Onze Univerſiteit te Leyden, binnen den tyd van zes weeken, nadat zy Supplianten de zelve zullen hebben beginnē uit te geeven, op een boete van zes honderd guldens na expiratie der voorſz. zes weeken, by de Supplianten te verbeuren, ten behoeve van de Nederduytsche Armen van de plaats, alwaar de Supplianten woonen, en voorts op pene van met 'er daad verſteeken te zyn van het effect van deezen Oſtroy; en dat ook de Supplianten, ſchoon by het ingaan van dit Oſtroy een Exemplaar geleverd hebbende aan de voorſz. Onze Bibliotheecq, by zo verſie zy gedurende den tyd van dit Oſtroy de zelve verbeterde Overzetting van de Heydelbergſche Catechiſmus, Geloofs-Belydeniſſe en Kerkelyke Formulieren, Pfalmboek en Loſzangen, zonden willen herdrukken met eenige Obſervatien, Noten, Vermeerderingen, Veranderingen, Correſſien, of anders hoe genaamt, of ook in een ander formaat, gehouden zullen zyn wederom in een ander Exemplaar daarvan, geconditioneert als voren, te brengen in de voorſz. Bibliotheecq, binnen den zelve tyd en op de boeten en penaltiteit als voorſz. Ende ten einde de Supplianten deezen Onzen Conſente ende Oſtroye mogen genieten, als naar behoren, laſten Wy alle ende eenen iegelyken, dien het aangaan mag, dat zy de Supplianten van den inhouden van deezen doen, laaten ende gedooogen, ruſtelyk, vreedelyk ende volkomentlyk gemeten ende gebruyken; ceſſeerende alle belet ter contrarie. Gegeeven in den Haage onder Onzen grooten Zegele hier aan doen hangen op den vyftiende Oſtober in 't Jaar onzes Heeren ende Zaligmakers duizend zeventhonderd een-en-zeventig.

P. S T Y N.

Ter Ordonnantie van de Staaten

C. CLOTTERBOOKE.

Aan de Supplianten zyn nevens dit Oſtroy ter hand geſtelt, by Extract Authentica haar Ed. Gr. Mog. Reſolutiën van 28ten Juny 1715. en 30ten April. 1718. ten eynde om zig daar naar te reguleeren.

The

HEIDELBERGH CATECHISM

Of

THE REFORMED CHRISTIAN RELIGION.

Lord's Day.

1. Question.

What is thy only Comfort in Life, and Death?

Answer.

That both in Soul and Body ^a, whether I live or die ^b, I am not mine own, but belong ^c wholly unto my most faithful Lord and Saviour Iesus Christ, who by his precious ^d Blood most fully ^e satisfying for all my Sins, hath delivered ^f me from all the Power of the Devil, and so preserveth me ^g that without the Will of my heavenly Father, not so much as an Hair ^h may fall from my Head: But rather on the contrary all things must be ⁱ subservient to my Salvation. Wherefore by his Spirit also He assureth me ^k of everlasting Life, and maketh ^l me ready, and prepared, that henceforth I may live to Him.

^{2. Quest.} *How many things are necessary for thee to know, that thou enjoying this Comfort, mayst live and die happily?*

Ans. Three; ^m The first, what is the ⁿ Greatness of my Sin and Misery. The second, how I may be delivered ^o from all Sin and Misery.

The third, what Thanks I owe ^p unto God for this Deliverance.

^p Eph. 5.
^q 9. 10.
^r 1 Pet. 2. 9.
10.

THE FIRST PART.

Of the Misery of Man.

2. Lord's Day

3. Question.

Whence knowest thou thy Misery?

Answer.

Out of the Law of God ^a.

^a Rom. 3.
20.

^{4. Quest.} *What doth the Law of God require of us?*

Ans. That doth Christ briefly teach us, Mat. 22.

Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. ^b This is the first and the great Command, and the second is like ^c to this: Thou shalt love thy Neighbour as thy Self. On these two Commands hang the whole Law and the Prophets.

^b Luk. 10.
^c 27.

5. Quest.

5. Quest. *Art thou able to keep all these things perfectly?*

Ans. By no Means *c*: for by Nature I am prone to the Hatred of God, and of my Neighbour *d*.

3. Lord's Day.

6. Quest. *Did God then make Man so wicked and perverse?*

Ans. By no Means, but on the contrary He made him good *e* and after his own Image *f*, that is, endued with Righteousness and true Holiness, that he might rightly know God his Creator, heartily love Him, live happily with Him, for ever; and that to praise and magnifie Him *g*.

7. Quest. *Whence then proceedeth this Depravity of the human Nature?*

Ans. From the Fall and Disobedience of our first Parents Adam and Eve *h*: hence is our Nature become so corrupt, that we are all conceived and born in Sin *i*.

8. Quest. *Are we then so corrupt, that we are not at all apt to do well, and are prone to all Vice?*

Ans. Indeed we are *k*: except we be regenerated by the Holy Ghost *l*.

4. Lord's Day.

9. Quest. *Doth not God then do an Injury to Man, who in the Law requireth that of him, which he is not able to perform?*

Ans. By no Means *m*. For God made Man such *n* a one, that he might perform it: But Man, by the Intigation *o* of the Devil, and his own Stubbornness, bereaved *p* Himself; and all his Posterity of those divine Graces.

10. Quest. *Doth God leave this Stubbornness & Backsliding of Man unpunished?*

Ans. By no Means; *q* but on the contrary is angry, *r* in a most dreadful Manner, as well for the Sins wherein we are born, as for those which we ourselves commit, and in most just Judgment punisheth them with

temporal and everlasting Punishments, as Himself pronounceth: *Curst be he that continueth not in all the Words of the Law to do them* *s*.

11. Quest. *Is not God then also merciful?*

Ans. Yea verily, He is merciful *t*, but so, that He is also just *v*. Wherefore his Justice requireth *w*, that the same which is committed against the most high Majesty of God, should also be recompensed with excrement, that is, everlasting *x* Punishments both of Body and Soul.



THE SECOND PART.

Of Man's Deliverance.

5. Lord's Day.

12. Question.

Since then by the just Judgment of God, we are subject both to temporal and eternal Punishments; is there yet any Means or Way remaining, whereby we may be delivered from these Punishments, and be reconciled to God?

Answer.

God will have his Justice *a* satisfied: wherefore it is necessary, that *b* we satisfy either by ourselves, or by another.

13. Quest. *Are we not able to satisfy by ourselves?*

Ans. By no Means *c*, but rather, we do every Day *d* increase our Debt.

14. Quest. *Is there any Creature in Heaven or in Earth, which is only a Creature, able to satisfy for us?*

Ans. None. For first, God will not *e* punish that Sin in any other Creature, which Man hath committed. And further, neither can that which is nothing but a Creature, sustain the Wrath of God against Sin, and *f* deliver others from it.

6. Lord's

s Deut. 27.
26. Gal. 3.
10.

t Ex. 34 6
v Ex. 20-
5 2 Cor.
6. 14.
w Pl. 5 5.
7.

x Gen. 2.
17. Rom.
6. 23.

a Ex. 22.
5.
b Rom. 8.
3.

c Job 9. 2.
3. & 15.
14. 15. 16.
d Mat. 6.
12. Isa. 64.
6.

e Hebr. 2.
14. 18.

f Pl. 130.
3. and 49.
8. 9.

6. Lord's Day.

15. Quest. *What manner of Mediator and Deliverer must we seek for?*

Ans. Such a one who is very Man, g and perfectly just, and yet in Power above all Creatures, that is, who at the same Time also is very b God.

16. Quest. *Wherefore is it necessary that he be very Man, and perfectly just too?*

Ans. Because the Justice of God requireth, that the same Nature of Man which hath sinned, should it self i likewise make Recompense for Sin: but he that is himself a Sinner, k cannot make Recompense for others.

17. Quest. *Why must He at the same Time also be very God?*

Ans. That He might by the Power of his Godhead l sustain in his Flesh the Burden of God's Wrath, and might recover m and restore unto us that Righteousness and Life which we had lost.

18. Quest. *But who is that Mediator, who is together both very God, and a true, perfectly just Man?*

Ans. Even our Lord Jesus Christ n, who is made o to us of God Wisdom, Righteousness, Sanctification and Redemption.

19. Quest. *Whence knowest thou this?*

Ans. Out of the Gospel, which God first made known in Paradise p, and afterwards did spread abroad by the Patriarchs q and Prophets: shadowed it r by Sacrifices and other Ceremonies of the Law: and lastly accomplished it s by his only begotten Son.

7. Lord's Day.

20. Quest. *Is then Salvation restored by Christ to all Men, who perished in Adam?*

Ans. Not to all t: but to those only, who by a true Faith are engiaf fed into Him v, and receive all his Benefits.

21. Quest. *What is true Faith?*

Ans. It is not only a w Know-

ledge, whereby I firmly assent to all things, which God x hath revealed unto us in his Word; but also an assured y Trust or Confidence kindled in my Heart, by the Holy z Ghost, through the Gospel; a whereby I acquiesce in God, being assuredly persuaded, that Remission b of Sin, eternal Righteousness c and Life, is given not to others only, but to me d also, and that freely through e the Merits of Christ alone.

22. Quest. *What are those things which are necessary for a Christian to believe?*

Ans. All things which are promised f us in the Gospel: the Sum whereof is briefly contained in the Creed of the Apostles; or in the Articles of the catholick and undoubted Faith of all Christians.

23. Quest. *Which is that Creed?*

i. *I believe in God, the Father almighty, Maker of Heaven and Earth.*

ii. *And in Jesus Christ his only begotten Son our Lord:*

iii. *Who was conceived by the Holy Ghost: born of the Virgin Mary.*

iv. *Suffered under Pontius Pilate: was crucified, dead and buried: He descended into Hell.*

v. *The third Day he rose again from the Dead.*

vi. *He ascended into Heaven, and sitteth at the right Hand of God the Father Almighty.*

vii. *From thence shall He come to judge the Quick and the Dead.*

viii. *I believe in the Holy Ghost.*

ix. *I believe an Holy catholick Church: the Communion of Saints.*

x. *The Forgiveness of Sins.*

xi. *The Resurrection of the Body.*

xii. *And the Life everlasting, Amen.*

8. Lord's Day.

24. Quest. *Into how many Parts is this Creed divided?*

Ans. Into three Parts: The first is of God the Father and our Creation g: The second, of God the Son and

A 2

our

x Rom. 2.
18. 19. 20.
y Rom. 4.
16. 20. 21.
Iam. 1. 8.
Eph. 3. 12.
z Ro. 1. 16.
1 Co. 1. 21.
Aet. 16. 14.
Mat. 16.
17. 10h. 3. 5.
a Rom.
10. 14. 17.
b Mat. 9. 2.
c Ro. 5. 1.
d Gal. 2.
20.
e Rom. 3.
24. 25. 26.

f 10. 20. 31.
Math. 28.
19. 20.

f 1 Cor.
15. 21.
Rom. 8. 3.
b Rom. 9.
5. 18a. 7.
14.

i Rom. 5.
12. 15.
k 1 Pet. 3.
18. 18a. 53.
11.

l 1 Pet. 3.
18. Aet. 2.
24. 18a. 53.
8.
m 1 10h.
1. 2. Aet.
10. 28. 2
Tim. 1. 10.
10h. 6.
51.

n Mat. 1.
23. 1 Tim.
3. 16. Luk.
2. 11.
o 1 Cor. 1.
30.

p Gen. 3.
15.
q Gen. 22.
17. 18. and
28. 14.
Rom. 1. 2.
Hebr. 1. 1.
r 10h. 5.
46 Heb.
10. 7. 8.
s Rom. 10.
4. Heb.
13. 8.

t Mat. 1. 21.
18a. 53. 11.
v 10h. 1.
12. 23.
Rom. 11.
20 Heb.
10. 39.
w 10. 6.
69. 10h.
17. 3. Heb.
11. 3. 6.

g Gen. 1.

our Redemption ^h: The third, of God the Holy Ghost, and our Sanctification ⁱ.
 25. Quest. *Since there is but one ^k only divine Essence, why namest thou these three, the FATHER, the SON, and the HOLY GOST?*

Ans. Because God hath so ^l revealed Himself in his Word, that these three distinct Persons are that one true and eternal God.

1 Gen. 1.
 26 Isa. 61.
 1. Marc. 3.
 16. 17. 2
 Cor. 13. 13.
 1 Joh. 5. 7.



OF GOD THE FATHER.

9. Lord's Day.

26. Quest. *What believest thou, when thou sayest; I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH?*

Answer.

I Believe the everlasting Father of our Lord Iesus Christ, (who ^a hath made of nothing Heaven and Earth, with all that are in them, who likewise upholdeth and ^b governeth the same by his eternal Counsel and Providence) to be my ^c God and my Father for Christ's Sake: and therefore I do so trust in Him, that I may not doubt, but He will provide all things necessary ^d both for my Soul and Body. And further whatsoever Evils He sendeth on me, in this troublesome Life, He will ^e turn them to my Safety, since both He is able to do it, as being ^f God Almighty; and willing to do it, as being ^g a bountiful Father.

a Gen. 1. &
 3. Pf. 33. 6.

b Pf. 115.
 3. Mat. 10.
 29. Heb.
 1. 3. 1oh.
 5. 17.
 c 1oh. 1. 12.
 Rom. 8.
 15. 16.
 Galat. 4. 5.
 Eph. 1. 5.
 d 1oh. 3. 1.
 e Pf. 55.
 22. Matth.
 6. 26.
 f Rom. 8.
 28.
 g Rom. 10.
 12.
 h Mat. 6.
 26. & 7.
 9. 12. 11.

10. Lord's Day.

27. Quest. *What is the Providence of God?*

Ans. The Almighty Power of God, every where present, ^h whereby He doth, as it were with is Hand ⁱ uphold and govern Heaven and Earth, with all the Creatures therein: So that those things which grow in the Earth, as likewise Rain ^k and Drought, Fruit-

h Act. 17.
 25. 26. 27.
 28.
 i Heb. 1. 3.

k Jer. 3.
 24.

fulness ^l and Barrenness, Meat and Drink, ^m Health and Sicknes, ⁿ Riches and Poverty, in a Word, all ^o things come not rashly, or by Chance, but by his fatherly Counsel and Will.

28. Quest. *What doth this Knowledge of the Creation and Providence of God profit us?*

Ans. That in Adversity ^p we may be patient, and ^q thankful in Prosperity, and ^r have hereafter our chiefest Hope placed in God our most faithful Father; being sure, that there is nothing, which may ^s withdraw us from his Love, for as much as all Creatures are so in his Power, that without his Will they are not ^t able, not only to do any thing, but not so much as once to move.



OF GOD THE SON.

11. Lord's Day.

Question 29.

Why is the Son of God called, IESUS, that is, a Saviour?

Answer.

BECAUSE He saveth us from all our ^a Sins: neither ought any Safety to be sought for from any other, nor ^b can elsewhere be found.

30. Quest. *Do they then believe in the only Saviour Iesus, who seek for Happiness and Safety of the Saints, or of themselves, or elsewhere?*

Ans. No. For although in Word they boast themselves of Him, as their Saviour, yet in Deed they deny the only Saviour ^c Iesus. For it must needs be that either Iesus is not a perfect Saviour, or that they, who embrace him as their Saviour with a true Faith, possess all things in him, which ^d are required unto Salvation.

12. Lord's Day.

31. Quest. *Why is He called, CHRIST, that is, anointed?*

Ans.

1 Act. 14.
 17.
 m 1oh. 9.
 3.
 n Pro. 22.
 2. 1oh. 1.
 21.
 o Mat. 10.
 29. 30.
 Eph. 1. 11.

p Rom. 5.
 3. Pf. 39.
 10.
 q Deut. 8.
 10. 1 The. 5. 18.
 r Rom. 5.
 4. 5. 6
 s Rom. 8.
 38. 39.
 t 1oh. 1.
 12 and 2.
 6. Mat. 8.
 31. Isa. 10.
 15.

a Mat. 2.
 21.
 b Act. 4.
 12.

c 1 Cor. 2.
 13. 37.
 Gal. 5. 4.

d Heb. 12.
 2. 1sa. 9. 5.
 6. Col. 1.
 19. 20.

Ans. Because He was ordained of the Father, and anointed ^e of the Holy Ghost, the ^f chief Prophet and Teacher: who hath opened unto us the secret Counsel, and all the will of his Father concerning our Redemption: And the High Priest, ^g who with that one only Sacrifice of his Body, hath redeemed us, and doth continually make ^h Intercession with his Father for us. And the eternal ⁱ King, who ruleth us by his Word and Spirit, and defendeth and ^k maintaineth that Salvation, which He hath purchased for us.

32. Quest. *But why art thou called a, CHRISTIAN?*

Ans. Because through Faith I am a ^m Member of *Jesus Christ*, and Partaker ⁿ of his Anointing, that both I may ^o confess his Name, and present myself unto him a lively ^p Sacrifice of Thankfulness. Also may in this Life fight against Sin and ^q Satan, with a free and good Conscience, and afterward enjoy an eternal Kingdom ^r with Christ, over all Creatures.

13. Lord's Day.

33. Quest. *For what Cause is Christ called, The ONLY BEGOTTEN SON OF GOD, when we also are the Sons of God?*

Ans. Because CHRIST alone is the eternal and natural Son of the eternal Father, and we ^b are but Sons adopted of the Father, by Grace, for his Sake.

34. Quest. *Wherefore callest thou him, OUR LORD?*

Ans. Because He hath redeemed both our Body and Soul from Sin, not with Gold nor Silver, but with his precious Blood, and hath delivered us from all the Power of the Devil, and hath hereby acquired a Right to claim us as his own Property ^c.

14. Lord's Day.

35. Quest. *What believest thou, when thou sayst, HE WAS CONCEIVED BY*

THE HOLY GHOST, AND BORN OF THE VIRGIN MARY?

Ans. That the Son of God, who is ^d and continueth true and everlasting ^e God, ^f assumed the very Nature of Man, of the Flesh and ^g Blood of the Virgin Mary, by the Operation of the Holy Ghost; ^h that He might also be the true Seed of David, ⁱ like unto his Brethren in all Things, ^k Sin excepted.

36. Quest. *What Profit dost thou enjoy, by Christ's holy Conception and Nativity?*

Ans. That He is our ^l Mediator, and doth cover with his Innocence and perfect Holiness my Sins, in which I was conceived, that they may not come in the Sight of ^m God.

15. Lord's Day.

37. Quest. *What believest thou, when thou sayst, HE SUFFERED?*

Ans. That He, all the Time of his Life, which He liv'd upon Earth, but especially at the End thereof, ^a sustained the Wrath of God, both in Body and Soul, against the Sin of all Mankind, that He might by his Passion, as the only ^o propitiatory Sacrifice, deliver our Body and Soul from everlasting Damnation, and purchase unto us the Favour of God, Righteousness, and everlasting Life.

38. Quest. *For what Cause should He suffer under, PILATE, as his Judge?*

Ans. That He being innocent and condemned ^a before a civil Judge, might ^b deliver us from the severe Judgment of God, which remained for all Men.

39. Quest. *But is there not somewhat more in it, that He was fastened to the CROSS, than if He had suffered any other Kind of Death?*

Ans. There is certainly more. For by this I am assured, that He took upon Himself the Curse, which did lie on me. For the Death of the Cross was ^c cursed of God.

16. Lord's

d Joh. 1. 7.
Col. 1. 15.
Mat. 16.
26.

e Rom. 9.
5. 1 Joh.
5. 20.
f Joh. 1.
14. Gal.

4. 4.
g Mat. 1.
18. Luke.
1. 35.

h Pl. 132.
11. Act.
2. 30. &c.
Rom. 1. 3.
i Phil. 2. 7.

k Heb. 4.
15.
l Heb. 2.
16. 17.

m Pl. 32. 1.
1 Cor. 1.
30.
Rom. 8.
34.

n 1 Petr. 2.
24.
16. 53. 12.

o 1 Joh.
22.
Rom. 3.
25.

a Luk. 23.
14. Joh.
19. 4. Pl.
69 4.
b Gal. 2.
13.

c Deut. 21.
23. Gal. 3.
13.

e Heb. 1.

f Deut.

18. 18.

Act. 3. 22.

Joh. 1. 18.

and 15.

15 Mat.

11. 27.

8 Pl. 110.

4. Hebr. 7.

21. and

10 14.

h Rom. 8.

34.

i Pl. 2. 6.

Luke 1.

33.

k Mat. 23.

18. Job.

10. 21.

m 1 Cor.

6 15.

n 1 Joh. 2.

27. Job. 2.

28.

o Mat. 10.

32.

p Rom. 12.

1. Apo.

1. 6.

q Ephe. 6.

11. 12.

1 Tim. 1.

18. 19.

r 2 Tim.

2. 12.

a Joh. 1. 1.

Heb. 1. 2.

b Rom. 8.

25 16. 17.

Ephe. 1. 5.

6.

c 1 Petr. 1.

18. 19.

1 Cor. 6.

20.

16. Lord's Day.

40. Quest. *Why was it necessary for Christ to humble Himself unto DEATH?*

Ans. Because the Justice and Truth of God could by no other Means be satisfied for our Sins, than by the very DEATH of the Son of God.

41. Quest. *To what End was He BURIED also?*

Ans. That thereby He might demonstrate, that He *f* was really dead.

42. Quest. *But since that Christ died for us, why must we also die?*

Ans. Our Death is not a Satisfaction for our Sins, but the Abolishing of Sin, and our Passage into *g* everlasting Life.

43. Quest. *What other Benefit do we receive by the Sacrifice and Death of Christ?*

Ans. That by the Virtue of his Death, our old Man is crucified, slain, and *h* buried together with Him; that henceforth corrupt Inclinations and carnal Desires may not *i* reign in us, but that we may *k* offer ourselves unto Him, a Sacrifice of Thanksgiving.

44. Quest. *Why is there added, HE DESCENDED INTO HELL?*

Ans. That in my greatest Pains and most grievous Temptations, I may support myself with this Comfort; that my Lord Jesus Christ hath delivered *l* me from the Sorrows and Torments of Hell, by the unspeakable Distresses, Torments and Terrors of his Soul, into which He was plunged, both before, and then especially, when He hung on the Cross,

17. Lord's Day.

45. Quest. *What doth the RESURRECTION of Christ profit us?*

Ans. First, by his Resurrection He vainquished Death, that He might *m* make us Partakers of that Righteousness, which He had purchas'd for us by his Death. Again we are now also *n* excited by his Power to a new

Life. Lastly, the Resurrection of our Head Christ, is a *b* Pledge unto us of our glorious Resurrection.

18. Lord's Day.

46. Quest. *How understand you that, HE ASCENDED INTO HEAVEN?*

Ans. That Christ (his Disciples looking on) was *c* taken up from Earth into Heaven, and is still *d* there for our Sakes, and will be, untill He come again to judge the Quick and the Dead.

47. Quest. *Is not Christ then with us untill the End of the World, as He hath promised?*

Ans. Christ is true God, and true Man, and so according to his *e* human Nature, He is not now on Earth: but according to his *f* Godhead, Majesty, Grace, and Spirit, He is at no Time absent from us.

48. Quest. *Are not by this Means the two Natures in Christ pulled asunder, if his human Nature be not wheresoever his divine Nature is.*

Ans. Not at all: For since the Divinity is incomprehensible, and every where *e* present, it followeth necessarily, that *f* the same is without the Bounds of the human Nature, which He assumed, and yet is nevertheless in it, and abideth personally united to it.

49. Quest. *What Fruit doth the Ascension of Christ into Heaven bring us?*

Ans. First, that He *g* maketh Intercession with his Father in Heaven for us. Next, that we have our Flesh in Heaven, that we may be confirmed thereby, as by a sure Pledge, that it shall come to pass, that He who is our Head, will *a* lift up us his Members unto Him. Thirdly, that He *b* sendeth us his Spirit in stead of a Pledge between Him and us, by whose Efficacy we seek after, not earthly, but heavenly things, where He Himself is sitting at the right Hand of God *c*.

19. Lord's

d Gen. 2.
17.

e Heb. 2.
9, 10. Phil.
2. 8.

f Act. 13.
29. Joh.
19. 38.
&c.

g Joh. 5.
24. Phil.
1. 23.

h Rom. 6.
6, 7, &c.
Rom. 6.
12.
k Rom.
12. 1.

l Isa. 53.
10. Mat.
27. 46.

m 1 Cor.
15. 16.

n Rom. 6.
4. Colos.
3. 1. &c.

b 1 Cor.
15. Rom.
8. 11.

c Act. 1. 9.
Mart. 16.
19.
d Hebr. 4.
14. Rom.
8. 34. Eph.
4. 10.

e Act. 3.
21. Mat.
16. 28.
Joh. 16.
28.
f Mat. 28.
20.

e Act. 7.
49. Mat.
24. 30.
f Mart. 28.
20. Joh.
16. 28.
and 17. 11.
Joh. 3. 13.

g Heb. 9.
24. 1 Joh.
2. 2. Rom.
8. 34.

a Joh. 14.
2. Eph. 2.
6.
b Joh. 14.
16. 2 Cor.
1. 22. 2
Cor. 5. 5.

c Col. 3. 1.
Phil. 3. 20.

19. Lord's Day.

50. Quest. *Why is it further said, HE SITTETH AT THE RIGHT HAND OF GOD?*

Ans. Because Christ therefore is ascended into Heaven, to shew ^d there, that He is the Head of the Church, by whom the Father ^e governeth all things.

51. Quest. *What Profit is this Glory of our Head Christ unto us?*

Ans. First, that through his Holy Spirit, He ^f poureth out upon us his Members, heavenly Graces: Then, that He shieldeth and ^g defendeth us by his Power against our Enemies.

52. Quest. *What Comfort hast thou by the COMING AGAIN OF CHRIST TO JUDGE THE QUICK AND THE DEAD?*

Ans. That in all my Miseries and Persecutions, ^h I look, with my Head lifted up, for the very same Saviour, who before offered Himself unto the Judgment of God for me, and took away all Malediction from me, to come and ludge from Heaven. To throw all his ⁱ and my Enemies into everlasting Pains, but to translate ^k me with all his Chosen, unto Himself, into celestial Joys, and everlasting Glory.

OF GOD THE HOLY GHOST.

20. Lord's Day.

53. Quest. *What believest thou concerning the HOLY GHOST?*

Answer.

First, that He is true and coeternal God with the eternal Father, and the ^a Son. Secondly, that He is also given ^b unto me, to ^c make me through a true Faith Partaker of Christ and all his Benefits, that He may ^d comfort me, and ^e abide with me for ever.

d Eph. 1.
20. Col.
1. 18.
e Matt. 28.
18 Joh. 5.
22.

f Eph. 4.
10.
g Pf. 2. 9.
Joh. 10.
28.

h Luk. 21.
23 Rom.
8. 23, 24.
Pf. 3. 20.

i 2 Thef.
1. 6. 7.
Nath. 25.
41.
k Matt. 23
34.

a Gen. 1.
2. Isa. 48.
16. 1 Cor.
3. 16.
b Matt. 23.
19. 2 Cor.
1. 21.
c Gal. 3.
14. 1 Pet.
1. 2.
d Act. 9.
31.
e Joh. 14.
16 1 Pet.
4. 14.

21. Lord's Day.

54. Quest. *What believest thou concerning the HOLY CATHOLICK CHURCH of Christ?*

Ans. I believe that the Son of God ^f doth from ^g the Beginning of the World ^h to the End, gather, defend and ⁱ preserve unto Himself by His ^k Spirit and Word, out of ^l whole Mankind, a Society ^m chosen to everlasting Life, and agreeing in true Faith. And that I am a lively ⁿ Member of that Society, and so shall ^o remain for ever.

55. Quest. *What mean these Words, THE COMMUNION OF SAINTS?*

Ans. First, that all and every one who believeth, are in common ^a Partakers of Christ, and all his Graces, as being his Members. And then, that every one ought readily and ^b cheerfully to bestow the Gifts, which they have received, to the common Benefit and Salvation of all.

56. Quest. *What believest thou concerning the, REMISSION OF SINS?*

Ans. That God, for the Satisfaction made by ^c Christ, hath put out all the ^d Remembrance of my Sins, and also of that Corruption within me, wherewith I must fight all my Life Time. And doth freely bestow on me the Righteousness of Christ, that I ^e may not at any Time come into Judgment.

f Joh. 10.
11.
g Gen. 26.
4.
h Rom. 1.
29. Eph.
1. 10.
i Matt. 16.
18.
k Isa. 59.
21.
l Deut. 10.
14, 15.
m Act. 13.
48.
n 1 John
2. 19.
o 1 Cor. 1.
8. 9. Rom.
8. 35. &c.
a 1 Joh. 1.
8. Rom. 8.
32. 1 Cor.
12. 13.
b 1 Cor. 13.
5. Phil. 2.
4, 5. 6.

c 1 Joh. 2.
2. 2 Cor.
5. 19. 21.
d Jer. 31.
34. Pf. 103.
3. 4. 16. 11.
Rom. 8. 1.
2. 3.
e Joh. 3.
18.

22. Lord's Day.

57. Quest. *What Comfort hast thou by the RESURRECTION OF THE FLESH?*

Ans. That not only my Soul, after it shall have departed out of my Body, Body, shall presently be taken ^f up to Christ its Head; but that this my Flesh also, being raised up by the Power of Christ, shall be again united to my Soul, and shall be ^g made like unto the glorious Body of Christ.

58. Quest. *What Comfort takest thou from the Article of EVERLASTING LIFE?*

Ans. That for as much as ^a I feel

f Luk. 23.
43. Phil. 1.
23.

g 1 Cor. 15.
53. Job 19.
25, 26.
a 2 Cor. 5.
2. 3. 6.
Rom. 14.
17.

already in my Heart the Beginning of everlasting Life, it shall ^b come to pass, that after this Life I shall enjoy full and perfect Bliss, wherein I may magnify God for ever; which
 11. ^b Pl. 16. 11. Blessedness, neither Eye hath seen,
 9. nor Ear hath heard, neither hath any Man in Thought conceived it.

23. Lord's Day.

59. Quest. But when thou believest all these things, what Profit redoundeth thence unto thee?

Ans. That I am righteous in Christ before God, and an Heir of eternal Life ^c.

60. Quest. How art thou righteous before God?

Ans. Only ^d by true Faith in Christ Iesus. So that, although my Conscience accuse me, that I have grievously trespassed against all the Commands of God, and have not ^e kept one of them, and further, am as yet ^f prone to all evil: yet notwithstanding (if ^g I embrace these Benefits of Christ with a true Confidence of Mind) the ^h perfect Satisfaction, Righteousness and Holiness of Christ, (without any ⁱ Merit of mine, from the mere ^k Mercy of God) is ^l imputed and ^m given unto me, and that so, as if neither I had committed any Sin, neither any Corruption did inhere in me: yea as if I myself had perfectly ⁿ accomplished that Obedience, which Christ accomplished for me.

61. Quest. Why affirmest thou, that thou art made righteous by FAITH only?

Ans. Not that I please God through ^{*} the Worthiness of my Faith: but because only the Satisfaction, Righteousness and Holiness of Christ is my Righteousness before ^o God: and I cannot embrace ^p or apply it unto myself any other Way than by Faith.

24. Lord's Day.

62. Quest. Why cannot our good

Works be Righteousness, or some Part of Righteousness before God?

Ans. Because that Righteousness which must stand before the Judgment of God, must be in all Points perfect, and ^q agreeable to the Law of God. But our Works, even the best of them, are imperfect in this Life, and ^r defiled with Sin.

63. Quest. How is it that our good Works merit nothing, since God promises that He will give a Reward for them, both in this Life, and in the Life to come?

Ans. That Reward is not given out of Merit, but of ^s Grace.

64. Quest. But doth not this Doctrine make Men secure and profane?

Ans. No. For it is impossible that they who are incorporated into Christ through Faith, should not bring forth the Fruits of ^t Thankfulness.

Of the Sacraments.

25. Lord's Day.

65. Quest. Since then that only Faith maketh us Partakers of Christ and all his Benefits, whence doth this Faith proceed?

Answer.

From the holy Ghost, who ^a kindleth it in our Hearts by the Preaching of the Gospel, and ^b confirmeth it by the Use of the Sacraments.

Quest. What are the Sacraments?

Ans. They are holy visible Signs and Seals ordained by God for this End, that He may more fully declare and seal by them the Promise of his Gospel unto us, to wit; that not only unto all Believers in general, but unto each of them in particular, He freely giveth Remission of Sins and ^c Life eternal, upon the Account of that only Sacrifice of Christ which He accomplished upon the Cross.

67. Quest. Do then both the Word and

c Heb. 2.
 4. Rom. 1.
 17. Joh. 3.
 36.
 d Rom. 3.
 22. &c.
 Gal. 2. 16.
 Eph. 2. 8.
 9.
 e Rom. 3.
 9. &c.
 f Rom. 7.
 23.
 g Rom. 3.
 28. Joh. 3.
 18.
 h 1 Joh. 2.
 2.
 i Rom. 3.
 24.
 k Tit. 3. 5.
 Eph. 2. 8.
 9.
 l 1 Joh. 2.
 1.
 m Rom. 4.
 4. 5. 2.
 Cor. 5. 19.
 n 2 Cor. 5.
 21.

* 1 Cor.
 13. 9.
 Eph. 2. 8.
 9.

o 1 Cor. 1.
 30 1 Cor.
 8. 2.
 p 1 Joh. 3.
 10.

q Gal. 3.
 10. Deut.
 27. 26.
 r Isa. 64. 6.

s Luk. 17.
 10.

t Matth. 7.
 18. John.
 15. 5.

a Eph. 2. 8.
 and 6. 23.
 Phil. 1. 29.
 b Mar. 28.
 19 Rom.
 4. 11.

c Gen. 17.
 11. Rom.
 4. 11.
 Deut. 30.
 6. Levi 6.
 25. Isa. 6.
 6.

and Sacraments tend to that End, to lead our Faith unto the Sacrifice of Christ finished on the Cross, as the only Ground of our Salvation?

Ans. It is even so. For the Holy Ghost teacheth us by the Gospel, and assurcth us by the Sacraments, that the whole of our Salvation dependeth upon the holy Sacrifice of Christ, offered for us upon the Cross.

d Rom. 6.
9. Gal. 3.
27.

68. Quest. How many Sacraments hath Christ ordained in the new Covenant?

e 1 Cor.
10. 2. 3. 4.

Ans. Two, holy Baptism, and the holy Supper.

OF BAPTISM.

26. Lord's Day.

69. Quest. How art thou admonished and assured in Baptism that thou art a Partaker of that only Sacrifice of Christ?

Answer.

a Mat. 28.
19. Acts
2. 38.
b Mar. 16.
16. Mar. 3.
11. Rom.
6. 3.
c Marc. 1.
4. Luc. 3.
2.

BECAUSE Christ ^a commanded the outward Washing of Water; adjoyning this ^b Promise therunto, that I am no less assuredly washed by his Blood and Spirit from the Uncleaness of my Soul, that is, from all my Sins, than I am ^c washed outwardly with Water, whereby all the Filthiness of the Body useth to be purged.

70. Quest. What is it to be washed with the Blood and Spirit of Christ?

d Heb. 12.
24. 1 Pet.
1. 2. Apoc.
1. 5.

Ans. It is to receive of God Forgiveness of Sins freely for the Blood of Christ, which He ^d shed for us in his Sacrifice on the Cross. And also to be renewed by the Holy Ghost, and through his Sanctifying of us, to become Members of Christ, that we may more and more die unto Sin, and ^e live holy and without Blame.

e Joh. 1.
33. Rom.
6. 4. Col.
2. 12.

71. Quest. Where hath Christ promised that He will as certainly wash us with his Blood and Spirit, as we have been washed with the Water of Baptism?

Ans. In the Institution of Baptism; the Words where of are these.

^f Go and teach all Nations, baptizing them in the Name of the FATHER, the SON, and the HOLY GHOST. ^g He that believeth and is baptized shall be saved: but he that believeth not, shall be damned. This Promise is repeated again, where the Scripture calleth Baptism, The ^h washing of the new Birth, and ⁱ Forgiveness of Sins.

f Mat. 28.
19.
g Marc.
16. 16.
h Tit. 3. 5.
i Act. 22.
16.

27. Lord's Day.

72. Quest. Is then the outward Baptism of Water it self, the washing away of sin?

Ans. It is not. For the ^k Blood of Iesus Christ alone; and the Holy Ghost cleanseth us from all ^l Sin.

k Mat. 28.
11. 1 Pet.
3. 21.
l 1 Joh. 1.
7. 1 Cor.
6. 11.

73. Quest. Why then doth the Holy Ghost call Baptism, The Washing of the new Birth, and Cleansing from Sin?

Ans. God speaketh so not without great Cause: to wit, not only to teach us, that as the Filthinesses of our Body are purged by Water, so our Sins also are ^m expiated by the Blood and Spirit of Christ. But much more to assure us by this divine Token and Pledge, that we are no less truly washed from our Sins with the inward Washing, than we are ⁿ washed by the outward and visible Water.

m Rev. 1.
5. 1 Cor.
6. 11.

74. Quest. Are Infants to be baptized also?

Ans. By all Means. For since they belong as well unto the ^o Covenant and Church ^p of God, as they who are of full Age. And since also unto them is promised ^q Remission of Sins, by the Blood of Christ and the ^r Holy Ghost, the Worker of Faith; as well as unto those of full Growth. They are by Baptism (as a Seal of the Covenant) to be engrafted into the Church of God, and to be distinguished ^s from the Children of Infidels, in like Manner as was done by Circumcision under the old Covenant, in Place whereof ^t Baptism succeeded under the new Covenant.

n Marc. 16.
16. Gal. 3.
27.

o Gen. 17.
7. Acts. 2.
39.
p 1 Cor. 7.
14. 1 Cor. 12.
16.
q Mat. 19.
14.
r Luc. 1. 14.
15. Ps. 22.
10. Act. 2.
39.
s Act. 10.
47. 1 Cor.
12. 13.
and 7. 14.
t Gen. 17.
14.
v Col. 2.
11. 12. 13.



Of the holy Supper of the Lord.

28. Lord's Day.

75. Quest. How art thou in the Lord's Supper admonished and assured, that thou art a Partaker of that only Sacrifice of Christ offered on the Cross, and of all his Benefits?

Answer.

BEcause Christ hath commanded me and all the faithful, to eat of this Bread broken, and to drink of the Cup distributed in Remembrance of Him, with these Promises w^h adjoined. First, that his Body was as certainly broken and offered for me on the Cross and his Blood shed for me, as I behold with my Eyes the Bread of the Lord broken unto me, and the Cup communicated to me. And further, that my Soul is no less assuredly fed to everlasting Life with his Body which was crucified for us, and his Blood which was shed for us; than I taste by the Mouth of my Body the Bread and Wine, the Signs of the Body and Blood of our Lord, received from the Hand of the Minister.

76. Quest. What is it to eat the Body of Christ crucified, and to drink his Blood which was shed?

Ans. It is not only to embrace by an assured Confidence of Mind, the whole Passion and Death of Christ, and thereby to obtain Forgiveness of Sins, and eternal Life; but also by the Holy Ghost, who dwelleth both in Christ and us, more and more to be united to his sacred Body: so that though He be in Heaven, and we on Earth, yet nevertheless are we Flesh of his Flesh, and Bone of his Bones. And as all the Members of the Body are quickned and govern'd by one Soul so are we also by one and the same Spirit.

77. Quest. Where hath Christ promised

that He will as certainly give his Body and Blood so to be eat and drunk, as we eat this Bread broken, and drink this Cup?

Ans. In the Institution of his Supper, the Words whereof are these.

¶ The Lord Jesus in the same Night in which He was betrayed, took Bread: and when He had given Thanks, He brake it, and said, Take, eat; this is my Body, which is broken for you: this do in Remembrance of me. After the same Manner also He took the Cup, when He had supped, saying, This Cup is the New Testament in my Blood: This do ye, as often as ye drink it, in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come.

This Promise is repeated by S. Paul, when he saith i, The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread and one Body; because we all are Partakers of that one Bread.

29. Lord's Day

78. Quest. Are then the Bread and Wine, become the very Body and Blood of Christ?

Ans. Not at all. * But as the Water of Baptism is not turned into the Blood of Christ nor is it the Washing away of Sin itself but is a Sign and Pledge of those things; So neither is the Bread of the Lord's Supper the very Body of Christ, although according to the Manner of Sacraments, and that Form of speaking of them which is usual unto the Holy Ghost, the Bread is called the Body of Christ.

79. Quest. Why then doth Christ call Bread his Body, and the Cup his Blood, or the new Covenant in his Blood? and Paul also calleth Bread and Wine, the Communion of the Body and Blood of Christ.

Ans.

w Mat. 26.
26. 27. 28.
Marc. 14.
22. 23. 24.
Luke 22.
19. 20.
1 Cor. 10.
16. 17. &
11. 23. 24.
25.

a Joh. 6.
35. 40. 47.
48. 50. 51.
53. 54.
b Joh. 6.
53. 56.
c Act. 3.
21. and 7.
9. 10. 11.
1 Cor. 11.
26.
d Eph. 5.
29. 30. 31.
32. 1 Cor.
6. 15. 17.
59. 1 Joh.
3. 24.
e Joh. 6.
56. 57. 58.
Eph. 4. 15.
26.

f 1 Cor. 11.
23. Marc.
26. 26.
Matt. 14.
22. Luc.
22. 19.

g Exo. 24.
8. Heb. 9.
20.
h Exo. 13.
9. 1 Cor.
11. 26.

i 1 Cor.
10. 16. 17.

k 1 Cor.
10. 1. 2. 3.
4. 1 Pet. 3.
21. Joh. 6.
35. 62. 63.

l 1 Cor. 10.
16. &c.
and 11.
26. &c.
m Gen.
17. 10. 11.
14. Exo.
11. 26. 27.
49. 48.
Act. 7. 2.
Matt. 26.
26. Marc.
14. 24.

Ans. Christ speaketh so not without great Reason: to wit not only to teach us, that as the Bread and Wine sustain the Life of the Body, so also his crucified Body and shed Blood are indeed the Meat and Drink of our Souls, whereby they are ^a nourished to eternal Life: but much more that by this visible Sign and Pledge He may assure us, that we are as verily Partakers of his Body and Blood, through the Operation of the Holy Ghost; as we do ^b receive by the Mouth of our Body these holy Signs in Remembrance of Him. And further also, that his Sufferings ^c and Obedience are so certainly ours, as though we ourselves had suffered Punishment for our Sins, and had satisfied God.

30. Lord's Day.

80. Quest. *What Difference is there between the Supper of the Lord, and the popish Mass?*

Ans. The Supper of the Lord testifieth to us, that we have perfect Forgiveness of all our Sins ^d for that only Sacrifice of Christ, which He himself once finished on the Cross. Then also, that we by the Holy Ghost are ingrafted ^e into Christ, who now according to his human Nature, is ^f only in Heaven, at the right Hand of his Father, and there will be ^g worshipped by us. But in the Mass it is denied, that the Quick and the Dead have Remission of Sins only for the Passion of Christ; except also Christ be daily offered for them by the Sacrificers. Further also it is taught, that Christ is bodily under the Form of Bread and Wine, and therefore is to be ^h worshipped in them. And so the very Foundation of the Mass is nothing else than an utter ⁱ Denial of that only Sacrifice and Passion of Christ Jesus, and an accursed Idolatry.

81. Quest. *Who are to be permitted to come unto the Table of the Lord?*

Ans. They only who are truly sorrowful ^a, that they have offended

God by their Sins: but who trust that those Sins are pardoned them for Christ's Sake: and what other Infirmities ^b they have, that those are covered by his Passion and Death. Who also ^c desire more and more to go forward in Faith and Integrity of Life. But Hypocrites, and they who do not truly repent, do eat and ^d drink Damnation to themselves.

82. Quest. *Are they also to be admitted to this Supper, who in Confession and Life declare themselves to be Infidels and ungodly?*

Ans. Not at all. For by that Means the Covenant of God is profaned, and the Wrath of God is ^e stirred up against the whole Assembly. Wherefore the Church by the Command of Christ ^f and his Apostles, using the Keys of the Kingdom of Heaven, ought to hinder their approaching this Supper, till they shall have repented and changed their Manners.

31. Lord's Day.

83. Quest. *What are the ^g Keys of the Kingdom of Heaven?*

Ans. Preaching ^h of the Gospel, and ecclesiastical Discipline: by which Heaven is opened to Believers, and is shut against Unbelievers.

84. Quest. *How is the Kingdom of Heaven opened and shut by the Preaching of the Gospel?*

Ans. When by the Command of ^k Christ it is publicly declared to all and every one of the Faithful, that all their Sins are pardoned to them by God, for the Merits of Christ, so often as they ^l embrace the Promise of the Gospel by a lively Faith. But on the contrary is denounced against all Infidels and Hypocrites, that the Wrath of God and eternal ^m Condemnation doth lie on them so long, as they ⁿ go on in their Wickedness. According to which Testimony of the Gospel, God will judge them as well in this Life, as in the Life to come.

B 2

85. Quest.

b 2 Cor.
13. 5.
c Pl. 116.
12. 13. 14.
1 Pet. 2.
11. 12.
d 1 Cor.
10. 20. &c.
and 11. 28.
&c. Tit. 1.
16. Phil.
50. 15. 16.

e 1 Cor.
10. 21. and
11. 30. 31.
1st. 1. 11.
13. 1st. 7.
21. Phil.
50. 16. 21.
f Matt. 18.

g Mat. 16.
19.
h 1st. 20.
23.
i Mat. 18.
15--18.

k Mat. 28.
19.

l 1st. 3.
18. 36.
Matt. 16.
16.

m 2 Thess.
1. 7. 8. 9.

n 1st. 20.
21. 22. 23.
Matt. 16.
19. Rom.
2. 2. 12.

g 1st. 6.
51. 55. 56.

b 1 Cor.
10. 16. 17.
and 11. 26.
27. 28.
Eph. 5. 32.
c Rom. 5.
9. 18. 19.
and 8. 4.

d Heb. 7.
27. & 9.
12. 26.
Matt. 26.
28. Luk.
22. 19. 20.
2 Cor. 5.
21.
e 1 Cor. 6.
17. and
12. 13.
f Heb. 1.
3. & 8. 1.
&c.

g 1st. 4.
21. 22. 23.
Col. 3. 1.
Phil. 3. 20.
Luc. 24.
52. 53.
Act. 7. 55.
h In ca-
none Mis-
sa: & de
consecra-
distich. 2.
Cancell.

Trist. Soft.
13. 5.
1st. 1.
11--14.
Matt. 13.
9. Col. 2.
22. 23.
1st. 2. 13.
8 Matt. 5.
3. 6. Luc.
7. 37. 38.
and 15. 18.
19.

85. Quest. *How is the Kingdom of Heaven opened and shut by ecclesiastical Discipline?*

Ans. When according ^o to the Command of Christ, they who in Name are Christians, but in their Doctrine and Life, shew themselves ^p Strangers to Christ, after they have been for sometime admonished in a brotherly way, will not depart from their Errors and Crimes, are made known unto the ^q Church, or unto them ^r that are appointed for that Matter, by the Church. And then, if they are not obedient to their Admonition, ^s they are by the same Men to be forbidden the Use of the Sacraments, whereby they are excluded from the Congregation; and by God Himself, from the Kingdom of Heaven. And again, if they profess, and in Deed discover Amendment of Life, they are ^t to be received as Members of Christ and his Church.

o Mat. 18.
15.
p 1 Cor. 5.
12.
q Mat. 18.
15. 18.
r Rom. 12.
7. 8. 9.
1 Cor. 12.
28. 1 Tim.
5. 17.
s 2 Thes.
3. 14. Mat.
18. 17. 2.
Ioh. 10. 11.
1 Cor. 5.
3. 4. 5.
t 2 Cor. 2.
6. 7. 8. 10.
11. Luk.
13. 18.



THE THIRD PART.

Of Thankfulness.

32. Lord's Day.

86. Quest. *Since we are delivered from all our Sins and Miseries, without any Merit of ours, by the Mercy of God, through Christ: for what Cause are we to do good Works?*

Answer.

BEcause, after that Christ hath redeemed us with his Blood, He reneweth us also by his Spirit after his own Image. That we being deeply affected with such great Benefits should testify our ^a Gratitude to God all our Life-time; and ^b that He should be magnified by us. And also that every one of us might be ^c assured of his own Faith by its Fruits. And lastly, that by our honest and good Conversation we may win ^d others unto Christ.

a 1 Cor. 6.
19. 20.
Rom. 6.
13. & 12.
1. 2. 1 Pet.
2. 5. 9. 10.
b Matt. 5.
16. 1 Pet.
2. 12.
c 2 Pet. 1.
20. Gal. 5.
6. 24.
d 1 Pet. 3.
1. 2. Matt.
5. 16.
Rom. 14.
19.

87. Quest. *Cannot they then be saved who are unthankful, and remain secure in their Sins, and are not converted from their Wickedness unto God?*

Ans. By no Means. For, as the Scripture testifieth ^e, neither unchaste Persons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Men, nor Drunkards, nor Slanderers, nor Robbers, shall obtain the Kingdom of God.

e 1 Cor. 6.
9. 10.
Eph. 5. 5.
1 Iohn. 3. 4.
14. 15.
Gal. 5. 21.

33. Lord's Day.

88. Quest. *Of what Parts consisteth the Conversion of Man unto God?*

Ans. In the ^f Mortification of the old Man, and the Quickning of the new Man.

89. Quest. *What is the Mortification of the old Man?*

Ans. To be truly and ^g heartily sorry that thou hast offended God by thy Sins, and more and more to hate and fly from them.

90. Quest. *What is the Quickning of the new Man?*

Ans. True Joy in God through Christ ^h, and an earnest and ready ⁱ Desire to order thy Life according to the Will of God, and to do all good Works.

91. Quest. *What are good Works?*

Ans. Those only which are done by a true ^k Faith, according to ^l the Law of God, and ^m are referred only to his Glory. And not those which are either imagined by us, as seeming to us to be right, or which are ⁿ delivered and commanded by other Men.

f Rom. 6.
4. 5. 6.
Eph. 4. 22.
23. Coloss.
3. 5. 1 Cor.
5. 7.
g Psal. 51.
3. 8. 17.
Luk. 15.
16. Rom.
8. 18. 1061
12. 13.

h Rom. 5.
1. 2. & 14.
17. 16a 57.
15.
i Rom. 6.
10. 11. 1.
Pet. 4. 2.
Gal. 2. 20.
k Rom.
14. 23.
l 1 Sam.
15. 22.
Eph. 2. 10.
m 1 Cor.
10. 31.
n Deute.
12. 32.
Ezech. 20.
18. Matt.
15. 9.

o Exod.
20. Deut.
5.

34. Lord's Day.

92. Quest. *Which is the Law of God?*

Ans. God spake ^o all the ^p Words saying,

I Am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the House of Bondage.

I. Com. *Thou shalt have no other Gods before me.*

II. Com. *Thou shalt not make to thyself*

thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and shewing Mercy unto thousands of them that love me, and keep my Commandments.

III. Com. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him Guiltless, that taketh his Name in vain.

IV. Com. Remember the Sabbath Day, to keep it holy, six Days shalt thou labour, and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God: in it thou shalt do no Manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Com. Honour thy Father and thy Mother, that thy Days may be long in the land, which the Lord thy God giveth thee.

VI. Com. Thou shalt not kill.

VII. Com. Thou shalt not commit Adultery.

VIII. Com. Thou shalt not steal.

IX. Com. Thou shalt not bear false Witness against thy Neighbour.

X. Com. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

93. Quest. How are these Commands divided?

Ans. Into two a Tables, whereof the b former delivereth in four Commands, how we ought to behave ourselves towards God. The latter in six Commands, what Duties we owe unto our Neighbour.

94. Quest. What doth God require in the first Command?

Ans. That, as dearly as I value the Salvation of my own Soul, so earnestly should I shun and fly all Idolatry c, Sorcery, d Enchantment, Superstition, e Invocation of Saints, or any other Creatures. But should rightly facknowledge the only and true God, g trust in Him alone, h submit and subject myself unto Him with all i Humility and Patience; k look for all good things from Him alone. And lastly with the entire Affection of my Heart l love, m reverence, and n worship Him. So that I should renounce o and forsake all Creatures rather, than p commit even the least thing that may be against his Will.

95. What is Idolatry?

Ans. It is in Place of that one God, or besides that one and true God, who hath manifested Himself in his Word, to contrive or esteem any other thing, wherein thou should repose thy q Hope.

35. Lord's Day.

96. Quest. What doth the second Command require?

Ans. That we should not a represent God by any Image, or Figure, nor worship b Him in any other Manner than He hath commanded Himself to be worshipped in his Word.

97. Quest. Are no Images or Resemblances to be made at all then?

Ans. God neither should, * nor can be represented by any Means. But as for the Creatures, although it be lawful to express them, yet notwithstanding God forbiddeth their Images to be made or kept, so as thereby to worship or c honor either them, or God by them.

98. Quest. But may not Images be tolerated in Churches, which may serve for Books unto the unknowing Part of the People?

Ans. Not at all. For we should not presume to be wiser than God, who will

c 1 Cor. 6.
9, 10. and
10. 7. 14.
d Lev. 19.
41. Deut.
18. 10, 11,
12.
e Matt. 4.
10. Rev.
19. 10.
f Job. 17.
3.
g Jer. 17.
5. 7.
h Heb. 10.
36. Col. 1.
11. Rom.
5. 3, 4.
Phil. 2. 14.
1. 1 Pet. 5.
5, 6.
k Ps. 104.
27. Isa. 45.
7. Lam. 4.
17.
l Deut. 6.
5. Matt.
22. 37.
m Deut. 6.
2. Matt.
10. 28.
n Matt. 4.
10.
o Matt. 5.
29. 30.
Act. 5. 29.
Matt. 10.
37.
p Matt. 6.
19.
q 2 Chron.
16. 12.
Phil. 3. 19.
Gal. 4. 8.
Eph. 2. 12.
a Deut. 4.
25. Isa. 40.
18. Rom.
1. 23. &c.
Ade. 17.
29.
b 1 Sam.
15. 23.
Deut. 12.
30.
c Deut. 4.
15. 16.
Isa. 46. 5.
Rom. 1.
23.
d Exo. 29.
24. and
34. 15. 19.
Num. 33.
32. Deut.
7. 5.

a Exod.
34. 28. 29.
Deut. 4.
13. & 10.
3. 4.
b Matt. 22.
27. 38. 39.

d & Tim. 3. 16. 2
 Pet. 1. 19.
 e Jer. 10.
 1. &c.
 Hab. 2.
 38, 19.

will have his Church to be d taught not by dumb Images, e but by the lively Preaching of his Word.

36. Lord's Day.

99. Quest. *What doth God decree in the third Command?*

f Lev. 24. 11. and 19. 12.
 g Matt. 5. 37. Lam. 5. 12.
 h Isa. 45. 23, 24.
 i Rom. 2. 24. 1 Tim. 6. 1.
 k Matt. 10. 32.
 l 1 Tim. 2. 8.
 m Col. 3. 16, 17.
 n Lev. 5. 4.

Ans. That not only by cursing or f Perjury, but also by g rash Swearing we should not use his Name despitefully or irreverently. Neither should by Silence or Connivance be Partakers of those horrible Sins in others. But should never use h the sacred and holy Name of God except with great Devotion and Reverence: that He may be i worshipped by us with a true and stedfast k Confession and l Invocation of his Name, and lastly in all m our Words and Actions whatsoever.

100. Quest. *Is it then such an heinous Sin to take the Name of God in vain by Swearing or Imprecations, that God is also angry with them who do not forbid or prevent it as much as they can?*

Ans. Surely it is a most n heinous Sin. For neither is there any Sin greater, or more offensive to God, than the Contempt of his sacred Name. Wherefore also He would o have this Crime to be punished with Death.

37. Lord's Day.

101. Quest. *May not a Man Swear religiously by the Name of God?*

Ans. He may: when either the Magistrate demandeth it, or otherwise, when Necessity requireth that by this Means * Faith may be confirmed and Truth established: whereby both the Glory of God may be illustrated, and the Safety of others consulted. For this Kind of Swearing is † founded upon the Word of God, and therefore was justly p used even by the Saints, both in the old and new Testament.

102. Quest. *Is it lawful to swear by Saints or other Creatures?*

* Exo. 22. 11. Neh. 13. 23.

† Deut. 6. 13. Heb. 6. 16.
 p Gen. 21. 24. Iul. 9. 15. 19. 1 Sam. 24. 22. 2 Cor. 1. 23.
 Rom. 1. 9.

Ans. No. For a lawful Oath is an Invocation of God, whereby we desire, that He, as the only Searcher of Hearts, bear witness unto the Truth, and punish the Swearer, if he knowingly q swear falsely. But this Honor r is due to no Creature.

q 2 Cor. 1. 23.
 r Matt. 5. 34, 35.

38. Lord's Day.

103. Quest. *What doth God require in the fourth Command?*

Ans. First, that the Ministry of the Gospel, and the Schools of Learning should s be maintained: and that t, especially on the Sabbath u, frequent studiously divine Assemblies; v hear the Word of God diligently; use the * Sacraments, y join my Prayers with the publik Prayers of the Assembly; and bestow something, according to my Ability, z on the Poor. And further, that all my Life I be free from evil Actions; yielding myself unto the Lord, that He may by his holy Spirit work in me his own Work; and so I may a begin in this Life, that everlasting Sabbath.

s Tit. 1. 5.
 t 1 Tim. 3. 14. 1 Cor. 9. 11. 2. Tim. 1. 2. and 3. 15.
 u Ps. 68. 26. & 40. 9.
 v 10. Act. 2. 42. 46.
 w 1 Cor. 14. 19. 29. 31.
 x 1 Cor. 11. 33.
 y 1 Tim. 2. 1.
 z 1 Cor. 16. 2.
 a Isa. 66. 23.

39. Lord's Day.

104. Quest. *What doth God enjoin in the fifth Command?*

Ans. That we should yield due Honor, Love, and Fidelity to our Parents, and also to all, who bear Rule over us. And should submit a ourselves, to their faithful Commands and Chastisements with such Obedience as becomes us. And further also, that by our Patience we should bear with b their Vices and Manners, ever reflecting upon this, that it is the Will c of God to lead and govern us by their Hand.

a Eph. 6. 1, 2. &c. Col. 3. 18. 20.
 b Eph. 5. 23. Rom. 1. 31.
 c Prov. 23. 22. 1. Pet. 2. 8.
 d Eph. 6. 4. 9. Col. 3. 19. 21.
 e Rom. 13. Man. 22. 21.

40. Lord's Day.

105. Quest. *What doth God require in the sixth Command?*

Ans. That neither in Thought Words, Gestures, or Deeds, should I either affront,

d Matt. 5. affront, hate, hurt or d kill my
21. 22. Neighbour, either by myself, or by
Gen. 9. 6. another; but e cast away all Desire
Matt. 26. of Revenge. Moreover, that I hurt
52. f not myself, or cast myself knowingly
e Eph. 4. into any Danger. Wherefore also God
26. Rom. hath armed g the Magistrate with the
12. 19. Sword that Murders should not be
Mat. 5. 39. committed.
40. f Rom. 13.
14. Col. 2.

106. Quest. *But this Command seemeth to forbid Murder only.*

Ans. But in forbidding Murder, God doth further teach that He hateth the Root and Cause of Murder, to wit, h Anger, i Envy, Hatred k and Desire of Revenge, and doth l account them all for Murder.

107. Quest. *But is it enough that we kill no Man in the Manner mention'd above?*

Ans. It is not enough. For when God condemneth Anger, Envy, and Hatred, He requireth that we should love m our Neighbour as ourselves, and that we should use n Humanity, Lenity, Courtesy, o Patience, and p Mercy towards Him: and q should divert whatever might be hurtful to him, to the utmost of our Power. In a Word, that we should be so disposed in our Minds, as to make no r Scruple to do good, even to our Enemies.

41. Lord's Day.

108. Quest. *What is the Meaning of the seventh Command?*

Ans. That God holdeth in s Execration all Uncleanness and Filthiness, and therefore we also must utterly t hate and detest it, and on the contrary that it becomes us to live temperately, modestly, and v chastly, whether we x live in holy Wedlock, or in single Life.

109. Quest. *Doth God forbid nothing else in this Command, but Adultery, and such Kinds of Uncleanness?*

Ans. Since both our Body and Soul are the Temples of the Holy Ghost, God will have us to possess both in Purity and Holiness. And therefore

He wholly forbiddeth all Deeds, Gestures, y Speeches Thoughts, z filthy Lusts, and whatsoever a enticeth a Man unto these.

42. Lord's Day.

110. Quest. *What doth God forbid in the eight Command?*

Ans. Not only those b Thefts, and c Robberies, which the Magistrate punisheth: but under the Name of Theft He comprehendeth whatsoever evil Crafts, and Tricks, whereby we seek after other Mens Goods, and endeavour by Force, or with some shew of Right, to d convey them over unto ourselves: of which Sort are false e Weights, false Elias, unequal f Measures, deceitful Merchandise, counterfeit Coin, g Usury, or any other Way or Means of furthering our Estate, which God hath forbidden. To these we may add all h Covetousness, and the manifold Waste and abuse of God's Gifts.

111. Quest. *What are those things which God here commandeth?*

Ans. That according to my Power I help and further the Benefit and Advantage of my Neighbour: and that I deal so with him, as I would i desire to be dealt with myself: That plying my own Business faithfully and industriously, I k may be able to relieve the Necessities of others.

43. Lord's Day.

112. Quest. *What doth the ninth Command require?*

Ans. That I should not bear false l Witness against any Man: neither m falsify any Man's Words, neither backbite or n reproach any Man, nor o condemn any Man rashly or unheard; but most carefully p avoid all Kind of Lies, and Deceit, as the proper q Works of the Devil: unless I would stir up against myself the most grievous Wrath of God. And that in judgments and other Affairs I should follow the Truth, and freely and constantly profess

y Eph. 5.
3. 1 Cor. 6.
18.
z Matt. 5.
28.
a Eph. 5.
18. 1 Cor.
15. 33.

b 1 Cor. 6.
10.
c 1 Cor. 5.
30.

d Luc. 9.
14. 1 Thef.
4. 6.
e Prov. 11.
1.
f Eze. 45.
9. 10. 11.
Deut. 25.
79.
g Psal. 15.
5. Luc. 6.
35.
h 1 Cor. 6.
10.

i Matt. 7.
12.

k Prov. 5.
16.

l Prov. 19.
5. 9. and
21. 28.
m Phil. 15.
3.
n Rom. 1.
29.
o Matt. 7.
1. &
Luc. 6.
37.
p Job. 1.
44.
q Prov.
22. 22. &c.
22. 2.

d Matt. 5.
21. 22.
Gen. 9. 6.
Matt. 26.
52.
e Eph. 4.
26. Rom.
12. 19.
Mat. 5. 39.
40.
f Rom. 13.
14. Col. 2.
23.
g Gen. 9.
6. Mat.
26. 52.
Rom. 13.
4

h Lam. 1.
20. Gal.
5. 20.
i Rom. 1.
29.
k 1 Joh. 2.
9.
l 1 Joh. 3.
15.

m Matt.
22. 39. &
7. 12.
n Rom.
12. 10.
o Eph. 4.
2. Gal. 6.
1. 2. Mat.
5. 5. Rom.
12. 18.
p Exod.
23. 5.
q Math. 5.
45.
r Rom. 12.
20.

s Levit.
18. 27.
t Jud. 22.
23.

v 1 Thef.
4. 3. 4.
x Heb. 13.
4. 1 Cor. 7.
4. a.

11 Cor. 13. profess the Matter, as it is in Deed:
6. Eph. 4. and moreover should, defend and pro-
25. propagate as much as I am able, the
8. 1 Pet. 4. good Name and Reputation of others.

44. Lord's Day.

113. Quest. *What doth the tenth Command forbid?*

Ans. That our Hearts should not at any Time be drawn aside by the least Desire, or Thought, from any Command of God: but that continually and from our Heart we detest all Sin, and on the contrary, delight in all Righteousness.

1 Rom. 7.
7. &c.

114. Quest. *But can they who are converted unto God, perfectly keep these Commands?*

Ans. Not at all. But even the holiest Men as long as they live have only small Beginnings of this Obedience: yet so, that they begin with an earnest and unfeigned Desire and Endeavour, to live, not according to some only, but according to all the Commands of God.

v Rom. 7.
14.
x Rom. 7.
22. 15. &c.
Iam. 2. 10.

115. Quest. *Why will God then have his Law to be so exactly and severely preached, since there is no Man in this Life, who is able to keep it?*

Ans. First, that all our Life-Time we may more and more acknowledge the great Propensity of our Nature to Sin; b and so much the more earnestly pray for the Remission of Sins and Righteousness in Christ. Moreover, that we, perpetually doing the last, c and reflecting upon the first, should also implore from the Father, the Grace of his holy Spirit, by which we may, Day by Day, be more and more renewed after the Image of God, until at length, after we are departed out of this Life, we may joyfully attain unto that Perfection, which is proposed unto us.

a 1 Ioh. 1.
9. Psal. 32.
5.

b Rom. 7.
24.

c 1 Cor. 9.
24. Phil. 3.
12. 13; 14.



O F P R A Y E R,

45. Lord's Day.

116. Quest. *Wherefore is Prayer necessary for Christians?*

Answer.

BECAUSE it is the chief Part of that d Thankfulness which God requireth of us. And also because God vouchsafeth his Grace and holy Spirit only to those, who with unfeigned Groanings beg them continually of Him, and render Him Thanks for them.

d Psal. 50.
15.

117. Quest. *What are required in that Prayer, which will please God, and be heard of Him?*

e Matt. 7.
7. 8. Luk.
11. 9. 13.
Matt. 13.
12. Psal.
50. 15.

Ans. That we should ask of the only true God, who hath revealed Himself in his Word, all things, which He hath commanded to be asked b of Him, with a true Affection of Heart. And through an inward c Feeling of our Need and Misery, d should humbly prostrate ourselves in the Presence of the divine Majesty. And e rest ourselves on this sure Foundation, that we, though unworthy, yet for Christ's Sake, are certainly f heard of God, even as He hath g promised us in his Word.

a Ioh. 4.
22.
b Rom. 8.
26. 1 Ioh.
5. 14.
c Ioh. 4.
23. 24. Ps.
145. 18.
d 2 Chrou.
20. 12.
e Psal. 2.
11. & 34.
18. 19.
f Isa. 66. 2.
g Rom. 10.
14. & 8.
15. 16.
Iam. 1. 6.
&c.

118. Quest. *What are those things, which He commandeth us to ask of Him?*

Ans. All h things necessary both for Soul and Body: which our Lord Iesus Christ hath comprehended in that Prayer, which He Himself i hath taught us.

g Ioh. 14.
13. Dan.
9. 17. 18.
Matt. 7. 8.
Psal. 143.
1.
h Iam. 1.
17. Matt.
6. 33.
i Mar. 6. 9.
10. &c.
Luke 11.
2. &c.
Matt. 6.
9. 10. 11.
&c.

119. Quest. *What Prayer is that?*

Answer.

Our Father, which art in Heaven:

1. Hallowed be thy Name.
2. Thy Kingdom come.
3. Thy Will be done in Earth, as it is in Heaven.
4. Give us this Day our daily Bread.
5. And forgive us our Trespases, as we

we forgive them, that trespass against us.

6. And lead us not into Temptation:
But deliver us from Evil.

For thine is the Kingdom, the Power,
and the Glory, for ever, and ever,
Amen.

46. Lord's Day.

120. Quest. *Why doth Christ teach
us to address God thus, OUR FATHER?*

Mat. 6. 9.

Ans. That immediately in the very
Beginning of Prayer He might excite
in us such a Reverence for, and Con-
fidence in God as becomes the Son
of God, which ought to be the
Ground and Foundation of our
Prayer: to wit, that God is become
our Father through Christ, and will
much less deny unto us those things,
which we ask of Him with a true
Faith, than our Parents * will deny
unto us earthly good things.

* Mat. 7.
9. 10. 11.
Luk. 11.
21. 16.
49. 15.
1 Jer. 23.
24. Act.
17. 24.
m Rom.
20. 12.

121. Quest. *Why is added, WHICH
ART IN HEAVEN?*

Ans. Lest we should conceive any-
thing low or earthly concerning the
heavenly Majesty of God: and also
that we should expect from his Al-
mighty Power, whatever things are
necessary for Soul and Body.

47. Lord's Day.

122. Quest. *Which is the first Pe-
tition?*

Mat. 6. 9.
r Joh. 17.
3. 1er. 9.
23. 24.
Mat. 16.
17. 1am.
1. 5.
o Pf. 119.
137. 128.
Luke 1.
46. Phil.
245. 8. 9.
a Pf. 113.
1. and 71.
8.

Ans. **HALLOWED BE THY
NAME.** That is, grant us first to
know a Thee aright, and to worship,
praise and o magnify thy Almighty-
ness, Wisdom, Goodness, Justice,
Mercy, and Truth, shining forth in
all thy Works. And further also that
we may always, order our whole Life,
Thoughts, Words, and Works to
this End, that thy most holy Name
may not be reproached upon our
Account, but rather be a renowned
with Honor and Praises.

48. Lord's Day.

123. Quest. *Which is the second
Petition?*

Ans. **THY KINGDOM COME.**
That is, rule us so by thy Word and
Spirit, that we b may submit oursel-
ves more and more unto Thee. Pra-
serve and increase thy c Church.
Destroy the d Works of the Devil,
and every Power that exalteth it self
against thy Majesty. Frustrate all those
Counsels, which are taken against thy
Word, until at length Thou mayest
reign e fully and perfectly, when Thou
shalt be f all in all.

Mat. 6. 10.
b Mat. 6.
33 Pf. 119.
5.
c Phil. 2.
13.
d 1 Joh. 3.
8. Rom.
16. 20.
e Rev. 22.
17. 22.
f 1 Cor.
15. 28.
Mat. 6. 10.

49. Lord's Day.

124. Quest. *Which is the third
Petition?*

Ans. **THY WILL BE DONE
IN EARTH, AS IT IS IN HEA-
VEN.** That is, grant that we and all
Men renouncing g our own Will,
may readily and without any Murmu-
ring h obey thy Will, which is only
holy: and that so every one of us
may faithfully and cheerfully i per-
form that Duty and Charge which
thou hast committed unto us, even as
the Angels do in k Heaven.

g Mat. 16.
24. Tit. 2.
26.
h Rom. 12.
42.
i 1 Cor. 7.
24. Eph.
4. 1.
k Pf. 109.
20.

50. Lord's Day.

125. Quest. *Which is the fourth
Petition?*

Ans. **GIVE US THIS DAY OUR
DAILY BREAD.** That is, provide
us with all things necessary l for this
Life, that by them we may acknow-
ledge and confess Thee to be the only
Fountain from whence all good things
m flow; and that all our Care and In-
dustry, and even thine own Gifts
would be unhappy and a hurtful unto
us, except thou shouldest bless them.
Wherefore, grant, that withdrawing
our Trust from all Creatures, we o place
it in Thee alone.

Mat. 6. 11.
l Psal. 145.
15. Mat. 6.
25. &c.
m Act. 17.
25. and 14.
17.
n 1 Cor.
15. 58.
Deut. 8. 2.
Phil. 127.
1. 2.
o Pf. 62. 11.
and 55.
22.

51. Lord's Day.

126. Quest. Which is the fifth Petition?

Mat. 6. 12.

Ans. **FORGIVE US OUR TRESPASSES. AS WE FORGIVE THEM THAT TRESPASS AGAINST US.** That is, for the Sake of the Blood of Christ do not impute ^o unto us most miserable Sinners, all our Offences, neither that Corruption, which still cleaveth unto us: even as we also feel this Testimony of thy Grace in our Hearts, that we are firmly resolved to ^p forgive from the Heart all those, who have offended us.

^o Pf. 51. 1.
ⁱ Joh. 2. 1.
^a.

^p Mat. 6.
14. 15.

52. Lord's Day.

127. Quest. Which is the sixth Petition?

Mat. 6. 13.

Ans. **LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.** That is, because we ourselves are so feeble and weak by Nature, that we ^q cannot stand so much as one Moment but our most deadly Enemies, ^r Satan, the ^s World,

^q Job. 15.
^s Pf. 108.
14.
^r 1 Pet. 5.
^s Eph. 6.
12.
^s John. 13.
19.

and our own ^t Flesh, do constantly assault us. Uphold thou us, and establish us by the Might of thy Spirit, that we may not yield in this spiritual Combat ^v, but may so long strenuously resist them, until at length we ^x obtain a complete Victory.

128. Quest. How concludest thou thy Prayer?

Ans. **FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER.** That is, we ask all these things of Thee, because, since Thou art both our King, and Almighty, Thou art both willing and able to ^y give them all unto us. And these things we therefore ask, that out of them, all Glory may ^z redound, not unto us, but unto thy holy Name.

129. Quest. What meaneth this particule AMEN.

Ans. AMEN signifies, let it be done, or let it be truly accomplished. For my Prayer is much more certainly heard of God, than I feel in my Heart, that I unfeignedly ^{*} desire the same.

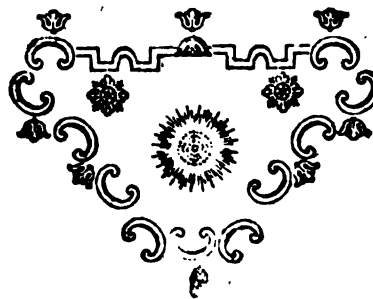
^t Rom. 7.
23. Gal. 5.
17.
^v Mat. 26.
41. Marc.
13. 33.
^x 1 Thef.
3. 13. &
5. 23.

Mat. 6. 13

^y Rom.
20. 12.
^z 1 Pet. 2. 9.
^z Job. 14.
13. Psal.
115. 1.
1er. 33. 8.
9.

^{*} 2 Cor. 1.
20.
² Tim. 2.
13.

F I N I S.



The
C O N F E S S I O N
of
F A I T H,

Of
The Reformed CHURCHES in the
NETHERLANDS.

With
The FORMS which they use

In

The Administration of the Sacraments.

The Exercise of Ecclesiastical Discipline.

*The Confirmation of Ecclesiastical Officers,
Ministres, Elders and Deacons.*

The Celebration of Marriage before the Church.

NO 1 2 3 4 5 6

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THE

CONFESION Of FAITH,

*Revised in the National Synod last held at Dort, in the Year of our
Lord 1618. and 1619.*

The I. Article.

WE all believe with the Heart and confess with the Mouth, that there is one only and simple Spiritual Being, which we call God: **EVERLASTING, INCOMPREHENSIBLE, INVISIBLE, UNCHANGEABLE, IMMUTABLE, ALMIGHTY, PERFECTLY WISE, JUST, AND GOOD, AND THE SUPER-ABOUNDING FOUNTAIN OF ALL GOOD.**

II.

We know Him by two Means. First by the Creation, Preservation, and Government of the whole World; since it is before our Eyes as a most beautiful Book, in which all the Creatures, both great and small, are as so many Characters, leading us unto the Contemplation of the invisible Things of God, viz. his eternal Power and Godhead, as the Apostle Paul saith, Rom. 1. 20. All which things are sufficient to convince Mankind, and to leave them without excuse. Secondly He makes Himself known unto us much more plainly and fully by his *holy and divine Word*, to wit, as far as it is necessary in this Life for his Glory and our Salvation.

III.

We confess that this Word of God was not sent nor delivered by the Will of Man, but *holy Men of God spoke as they were moved by the Holy Ghost*, as the Apostle Peter tell us. But God afterwards, from a special Care which He takes for us and our Salvation, comman-

ded his Servants, the Prophets, and Apostles, to commit these his Oracles to Writing. And He Himself wrote with his own Finger, the two Tables of the Law. Therefore we call such Writings, *holy and divine Scriptures*.

IV.

We comprehend the Holy Scriptures in the two Volumes of the old and new Testament, which are canonical Books, without all Contradiction. These are summed up in the Church of God after this Manner. The Books of the Old Testament are the five Books of Moses, viz. *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*; the Book of Joshua, Judges, Ruth, two Books of Samuel, and two Books of the Kings, two Books of the Chronicles; the first Book of Ezra, Nehemiah, Esther, Job, the Psalms of David, the three Books of Solomon, viz. the Proverbs, Ecclesiastes, and the Song of Songs; the four greater Prophets, viz. *Isaiab, Jeremiab, Ezekiel and Daniel*; and the other twelve lesser Prophets, viz. *Hosea, Joel, Amos, Obadiab, Jonab, Micab, Nabum, Habbakuk, Zephaniah, Haggai, Zechariab, Malacbi*. Those of the New Testament are the four Evangelists, viz. *Matthew, Mark, Luke, John*; the Acts of the Apostles, the fourteen Epistles of the Apostle Paul, viz. to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews; the seven Epistles of the other Apostles, viz. the Epistle of James; the two Epistles of Peter, the three Epistles

Epistles of John, the Epistle of Jude, and the Revelation of the Apostle John.

V.

All these Books and these only, we receive as holy and canonical, for the regulating, grounding, and confirming, of our Faith believing without any doubt, all these Things which are contained in them, not so much because the Church doth receive and approve them for such; but more especially because the Holy Ghost bears Witness in our Hearts that they are come from God; since they carry the Evidence of it along with them: for the very blind are able to perceive the fulfilling of those Matters, that are fore-told in them.

VI.

Where distinguish those holy Books from the Apocryphal, viz. *The third and fourth Book of Ezdras, the Books of Tobie and Judith, the Books of Wisdom, Jesus Syrach, Baruch, the Appendix to the Book of Esther, the Prayer of the three young Men in the Furnace, the History of Susanna, that of the Image of Bell and the Dragon, the Prayer of Manasse, and likewise the two Books of the Maccabees.* All which the Church may read, and take Instruction out of them, in as much as they do agree with the Canonical Books. But they have by no Means such a Power and Efficacy, as to confirm by any of their Testimonies, any Point of Faith or christian Religion; much less, to detract from the Authority of those other *holy* Books.

VII.

We believe that these *holy* Scriptures do fully contain the Will of God, and that every thing, which a Man ought to believe unto Salvation, is sufficiently taught in the same. For since the whole Manner of divine Worship which God requires of us, is writ down in them at large, it is unlawful, for any one though an Apostle, to teach otherwise than we are taught by the *holy* Scriptures; nay though it was an Angel from Heaven, as S. Paul saith. *For since it is forbidden to add unto, or take away any thing from the Word of God.* it doth thereby evidently appear that the Doctrine of it is very

perfect, and compleat in all Respects. Neither ought we to compare the Writings of any Men, tho' never so holy, unto those divine Scriptures; nor ought we to compare Custom or the great Multitude, or Antiquity, or Succession of Times or Persons, or Councils, Decrees or Statutes, with the Truth of God, for the Truth is above all. For all Men are naturally Liars, and more vain than Vanity itself. Therefore we reject with our very Heart, every thing which doth not agree with this infallible Rule, as the Apostles have taught us, saying. *Try the Spirits whether they are of God.* And, *If there come any unto you, and bring not this Doctrine, receive him not into your House.*

VIII.

According to this Truth and this Word of God, we believe in one only God, who is one single Essence, in which there are three Persons really, truly, and eternally distinguished, according to their incommunicable Properties, viz. *The FATHER, and the SON, and the HOLY GHOST.* The *FATHER* is the Cause, the Original, and the Beginning of all Things, both visible and invisible. The *SON* is the Word, the Wisdom, and the Image of the Father. The *HOLY GHOST* is the eternal Strength and Power proceeding from the Father and the Son. Nevertheless God is not, by this Distinction, divided into three, since the *holy* Scriptures teach us: That the *FATHER*, the *SON*, and the *HOLY GHOST*, each of them hath his Substance, distinguished by their Properties; but in such Manner, that these three Persons are but one only God. Hence then it is plain, that the Father is not the Son, and that the Son is not the Father, and that the Holy Ghost is neither the Father, nor the Son. In the mean Time these Persons thus distinguished, are not divided nor confused among themselves, nor mixed together. For the Father has not assumed the Flesh, neither hath the Holy Ghost done it; but only the Son. The Father hath never been without his Son; or without his Holy Ghost; for they are all three coeternal, and consubstantial. There is no first nor last here; since they are all three ONE, as in Truth, and Power, so in Goodness, and Mercy.

IX.

IX.

All this we know as well from the Testimonies of the *holy Scriptures*, as from their Operations, and chiefly by those which we feel in ourselves. The Testimonies of the *holy Scriptures*, that teach us to believe this *holy Trinity*, are held forth in many Places of the Old Testament; which it is not so needful to sum up, as judiciously to chuse them out, and distinguish them. In Genes. 1: 26. God saith, *Let us make Man in our Image, after our Likeness, &c* and vs. 27. *So God created Man in his own Image, Male and Female created He them.* And Gen. 3: 22. *Behold the Man is become as one of us.* From this saying viz. *Let us make Man in our Image* it appears, that there is more than one Person in the Godhead; and he Points at the Unity, when he saith, *God created.* It is very true indeed, he doth not say in these Places, how many Persons there are; but that which seems somewhat obscure unto us in the Old Testament, is very plain in the New: for when our Lord was baptized in Jordan, the Voice of the Father was heard, saying, *This is my beloved Son*; the Son was seen in the Water, and the Holy Ghost appeared in the Shape of a Dove. Likewise in the Baptism of all Believers this Form is instituted by Christ. *Baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost.* In the Gospel of St. Luke the Angel Gabriel speaks to Mary, the Mother of the Lord, after this Manner; *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.* In another Place it is said. *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with you.* And there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are ONE. In all these Places we are fully taught that there are three Persons in one Divine Essence; and tho this Doctrine far surpasses the Understanding of Man, nevertheless we now believe it from the Word of God; but we expect a more perfect Knowledge and Enjoyment of it in Heaven. Furthermore we must consider the particular Offices and Operations of these three Persons, towards us. The Father is called our Creator by his Power; the

Son is our Saviour and Redeemer, by his Blood; the Holy Ghost is our Sanctifier by his Dwelling in our Hearts. This Doctrine of the *holy Trinity* hath always been maintained and preserved by the true Church, ever since the Times of the Apostles, to this very Day, against the Jews, Mahometans, and some false Christians and Hereticks, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arrius and some others who have justly been condemned by the orthodox Fathers. Therefore in this Point we do willingly receive the three Creeds, viz. that of the Apostles, of Nice, and of Athanasius; and also that which (conformable thereunto) is agreed upon by the ancient Fathers.

X.

We believe that Jesus Christ according to his divine Nature is the only begotten Son of God, born from Eternity; not made, nor created (for then He should be a Creature) but coessential with the Father, also coeternal, *the express Image of his Father's Person, and the Brightness of his Glory*, equal with him in all things. Who is the Son of God not only from the Time that He hath assumed our Nature, but from all Eternity, as these Testimonies teach us, when compared together; Moses saith *that God hath created the World*; and St. John saith, *that all things are created by that Word* which he likewise calls GOD; the Apostle saith, *that God has made the Times by his Son*, also *that God created all things through Jesus Christ*; then consequently he that is called GOD, the WORD, the SON, and JESUS CHRIST, must necessarily have then existed, when all things were created by him. And therefore saith the Prophet Micah, *His Goings forth have been from of Old, from Everlasting*; and the Apostle says; *That He hath neither Beginning of Days, nor End of Life.* He, therefore is that true, eternal and omnipotent God, whom we invoke, worship and serve.

XI.

We believe and confess also that the Holy Ghost proceeds from the Father and the Son from Eternity; and therefore is not made, nor created, nor born, but only proceeding from both; who is in Order the third Person of

of the Trinity; coessential, and equal in Majesty and Glory with the Father and the Son: and therefore is true and eternal God, as the holy Scriptures do teach us.

XII.

We believe that the Father by the *Word*, that is, by his Son hath created of Nothing, the Heaven, the Earth, and all Creatures, which it seemed good unto Him, giving unto every Creature its Being, Shape and Form, and several Offices to serve its Creator. That He doth also uphold and govern them at all Times by his eternal Providence and infinite Power, for the Service of Mankind; that so Man may serve his God. He hath also created the Angels good, to be his Messengers, and Ministers unto his elect; some of which are fallen from that Excellency, in which God created them, into everlasting Destruction; and others have remained steadfast, by the Grace of God, and continued in their primitive State. But the Devils and evil Spirits are so far corrupted, that they are become Enemies unto God and every good thing: who like Robbers, do employ all their Powers to ensnare the Church and every Member thereof, that by their wicked Stratagems they might ruin and destroy all. And so they are adjudged by their own Maliciousness unto eternal Condemnation, daily expecting their horrible Torments. Therefore we abhor the Error of the Sadducees, who deny the Existence of Spirits and Angels; as also the Error of the Manichees, who affirm that the Original of Devils is of themselves, and that they are evil from their own Nature, without having corrupted themselves.

XIII.

We believe that the same good God, after having created all things, hath not dismissed them, nor given them up to Chance or Fortune; but governs and rules them according to his holy Will, so that Nothing should fall out in this World without his Direction; nevertheless God is neither the Author of Sin, nor guilty of any that is committed. For so great and incomprehensible are his Power and Goodness, that He orders and executes his own Work in the most excellent and just Manner, even then

when Devils and wicked Men do act unjustly. And as to his acting of any thing which surpasses the Understanding of Men; we will not be too nice in Searching any further, than our Capacity will admit: but rather with all due Respect and Veneration we humbly adore the righteous Judgements of God, which are hid from us; contenting ourselves that we are Disciples of Christ, only to learn those things, which He discovers to us in his Word, without passing beyond those Limits. This Doctrine affords us unspeakable Consolation; since we are taught thereby, that nothing can befall us by Chance, or without the Direction of our most bountiful and heavenly Father, who watches over us with a paternal care, keeping all Creatures so under his Power, that not a Hair of our Head (for they are all numbered) nor a Sparrow, can fall upon the Ground, without the Will of our Father. In whom we do entirely trust, being persuaded that He holds the Devils, and all our other Enemies fast, as it were in Chains, so that without his Will and Permission they have no Power to hurt us. And thus we reject that detestable Error of the Epicureans, who say, that God doth not trouble Himself with any thing, but permits all to be acted by Chance.

XIV.

We believe that God created Man out of the Dust of the Earth, and that He made and formed him after his own Image and Likeness, good, righteous and holy, being able to make his Will agree in all things with the Will of God. But being stated in Honour he himself did not understand it, neither knew he his Excellency; but subjected himself wilfully unto Sin, and consequently unto Death and the Curse, giving Ear unto the Words of the Devil. For he transgressed the Command of Life, which he had received, and by Sin separated himself from God, who was his true Life, having corrupted his whole Nature: whereby he hath exposed himself to corporal and Spiritual Death. Being thus become wicked, perverted, and corrupted in all his Ways, he has lost all these excellent Gifts, which he had received from God; having nothing left him, but some small Remnants thereof, which however are sufficient to leave Man without Excuse:

cuse: for all the Light which is in us, is changed into Darkness; as the Scriptures do teach us, saying *The Light shineth in Darkness, and the Darkness comprehended it not.* Where St. John calls Men *Darkness*. Therefore we reject whatever is taught, contrary to this, concerning the Free-Will of Men, since Man is but a Slave to Sin, and has Nothing of himself but what is given him from Heaven. For who may presume to boast of any good which he is able to do of himself; since Christ saith *No man can come unto me, except the Father, who has sent me, draws him.* Who can glory in his own Will, who understands that to be carnally minded is *Enmity against God*? Who can speak of his Knowledge, since the natural Man receiveth not the things of the Spirit of God? In a Word, who may venture to alledge so much as one Thought, since he knows, that we are not able out of ourselves to think any thing, as from ourselves, but that our Ability is from God. And therefore what the Apostle saith ought justly to remain sure and firm; *That God worketh in us both to Will and to do, of his good Pleasure*: for there is no Understanding nor Will in Man conformable unto the divine Will and Understanding but what Christ has wrought in them; which He teacheth us, when He saith, *Without me ye can do Nothing.*

XV.

We believe that through the Disobedience of Adam original Sin has spread it self over all Mankind: which is a Corruption of the whole Nature, and an hereditary Disease wherewith Infants themselves are infected even in their Mothers Womb, and which produceth in Man all Sorts of Sin, being in him as a Root thereof; and is therefore so vile and execrable in the Sight of God, that it is sufficient to condemn all Mankind; neither is it quite abolished or destroyed by Baptism: since Sin doth always issue forth from this woeful Source as Water from a Fountain: yet it is not imputed to the Children of God unto Condemnation, but by his Grace and Mercy it is forgiven them: not however, that they should rest securely in Sin; but rather that Believers should often groan under the Sense of this Corruption, desiring to be delivered from this Body of Death. And therefore we reject the Doctrine of the

Pelagians, who assert that this Sin proceeds only from Imitation.

XVI.

We believe that after the whole Posterity of Adam was thus fallen into Perdition and Ruin by the Sin of the first Man, God hath shewed Himself such as He is viz. Merciful and Just: Merciful, without all Doubt, since He delivereth and preserveth all those from this Perdition, whom He hath elected in his eternal and unchangeable Council, from his own undeserved Goodness in Christ Jesus our Lord; and that without any Regard unto their Works. Just also, by his leaving others in the Fall ad Destruction, whereinto they have cast themselves.

XVII.

We believe that our most gracious God by his admirable Wisdom and Goodness, seeing that Man had cast himself into a corporal and spiritual Death, and so was become a most miserable Creature, hath even sought for him and comforted him when he fled away from him with Trembling; promising him to give his Son, who should be born of a Woman, who should bruise the Head of the Serpent, and thereby restore him to Happiness.

XVIII.

We confess therefore that God hath fulfilled the Promises which He made unto the Fathers by the Mouth of his holy Prophets, in Sending his own only begotten and eternal Son into the World in due Time, who took upon him the Form of a Servant, and became like unto Man, having really assumed the true human Nature, with all its Infirmities, Sin only excepted; being conceived in the Womb of the blessed Virgin Mary, by the Virtue of the Holy Ghost without the Means of Man. And He hath not only taken upon Him the human Nature, as to the Body, but also a real human Soul, that so He might be a real Man. For since that both the Soul and the Body were lost, it was needful that He should take them both upon Him, that so they might both be saved. Therefore in Opposition to the Heresy of the Anabaptists, who deny that Christ

Christ took human Flesh from his Mother, we confess, that Christ is become Partaker of the Flesh and Blood of Children; that He is a Fruit of the Loins of David after the Flesh; proceeded from the Seed of David after the Flesh; the Fruit of the Virgin Mary's Womb; made of a Woman, a Branch of David, a Shoot from the Root of Jesse, descended from the Tribe of Judah; proceeded from the Jews after the Flesh, of the Seed of Abraham, since He took upon Him the Seed of Abraham, *and is become like unto his Brethren in all things, Sin excepted*; so that by this Means, of a Truth He is our Immanuel, *that is, God with us.*

XIX.

We believe that the Person of the Son, through this Conception, is united and joined inseparably with the human Nature; so that there are not two Sons of God, nor two Persons; but two Natures united in one single Person, whereof each retains its own distinct Properties. For as the divine Nature hath always been uncreated, without Beginning of Days or End of Life, filling Heaven and Earth; so also the human Nature did not lose its Properties, but remained a Creature, having Beginning of Days, and a finite Nature, retaining all that which belongs to a true Body. And although He conferred Immortality upon it, by his Resurrection, yet He hath not changed the Reality of his human Nature: because our Salvation and Resurrection also depends upon the Reality of his Body. Moreover these two Natures are united so close in one Person, that they have not been separated even by his Death. Therefore that which at his Dying He committed into the Hands of His Father, was a real human Spirit, Departing from his Body: nevertheless the divine Nature was always united with the human, even when He laid in the Grave: And the Godhead did not cease in Him, (any more than it did when He was a little Child,) tho it did not appear so manifestly for a while. Therefore we confess Him to be real God and real Man; *real God*, to overcome Death, by his Power; and *real Man*, that by the Infirmary of his Flesh He might be in a Condition to die for us.

XX.

We believe that God, who is perfectly merciful and just, hath sent his Son to take upon Him that Nature, in which the Disobedience was committed: that so in it He might give Satisfaction for, and suffer the Punishments of Sin by his bitter Passion and Death. Thus God hath exercised his Justice against his Son, when He laid our Sins upon Him; and hath poured forth his Goodness and Mercy upon us, who were guilty and worthy of Condemnation; in giving his son up unto Death for us, through a perfect Love; and raising Him up from the dead for our Justification, that so by Him we might obtain Immortality, and Life eternal.

XXI.

We believe Jesus Christ to be by Oath ordained an eternal High-Priest after the Order of Melchisedec, who hath presented Himself to the Father in our Name, in order to pacify the divine Wrath by his complete Satisfaction, offering Himself upon the Tree of the Cross, and pouring forth his own most precious Blood to purge away our Sins, as the Prophets had foretold. For it is written, *He was wounded for our Transgressions, He was bruised for our Iniquities: the Chastisement of our Peace was upon Him, and with his Stripes we are healed: He was brought as a Lamb to the Slaughter: and He was numbed with the Transgressors.* That He was condemned as a Malefactor by Pontius Pilate, although he had formerly pronounced Him innocent. *Thus He restored that which He took not away, and suffered, though just, for the unjust, both in Body and Soul, feeling the horrible Punishment which our Sins deserved, insomuch that his Sweat became like unto Drops of Blood falling upon the Ground.* And at length he cryed out, *My God, my God, why hast thou forsaken Me?* Suffering all this for the Remission of our Sins. Therefore we justly say with the Apostle Paul, *That we determine to know Nothing, but Jesus Christ, and Him crucified; yea we count all things but loss and Dung, for the Excellency of the Knowledge of our Lord Jesus Christ: in whose Wounds we find all Manner of Consolation; and we have no Need to seek or invent*

went any other Means, to be reconciled unto God, but this one Sacrifice once offered up; through which Believers are made perfect for ever. This also is the Cause why He was called by the Angel of God, *JESUS*; that is *SAVIOUR*, because He should save his People from their Sins.

XXII.

We believe, That for the Attaining to the true Knowledge of this Mystery, the Holy Ghost kindles in our Hearts a true Faith by which we embrace Jesus Christ with all his Merits, and appropriate Him to ourselves, seeking Nothing besides Him. For it must needs follow, that either every thing, which is required to our Salvation, is not in Christ Jesus; or if all things are in Him, then he, who enjoys Christ by faith, must have his Salvation entire. Now to say that Christ is not sufficient, but that there wants something besides Him, would be too gross a Blasphemy against God; for hence it would follow, that Christ was but half a Saviour. Therefore we have just Cause to say with St. Paul, *that we are justified only by Faith, or by Faith without Works*. Yet, to speak more properly, we do not mean Faith to be that, by which we are justified, for it is but an Instrument, by which we embrace Christ, our Righteousness. But Jesus Christ imputing to us all his Merits, and so many holy Works as he has done for us and in our Room is our Righteousness, and Faith is an Instrument by which we are made Partakers of all his Blessings; which when they are become ours, are more than sufficient to absolve us from our Sins.

XXIII.

We believe that our Happiness consists in the Remission of our Sins, for Jesus Christ's Sake; and that our Righteousness before God is contained therein; as David and Paul do teach us, declaring this to be the Happiness of Man, that God imputes to him Righteousness without Works; and the same Apostle saith *that we are justified freely, or through Grace, by the Redemption which is in Christ Jesus*. And therefore we do always build upon this firm Foundation; giving all Glory unto God, and

humbly acknowledging ourselves to be such, as really we are: without presuming any thing of ourselves, or upon our own Merits, but only relying on the Obedience of Christ crucified; and acquiesce therein, which Obedience is ours, if we believe in Him; this being sufficient to cover all our Iniquities; to give us Boldness, and to free the Conscience from Terror, Astonishment and Fear. in our Approaches unto God; without doing like our first Father Adam, who trembling attempted to cover himself with Fig-Leaves. And truly if we were to appear before God, relying upon ourselves, or any other Creature, though never so little, alas! we would be immediately devoured. And therefore every one ought to pray with David: *Lord do not enter into Judgment with thy Servant; for in thy Sight, no flesh living can be justified*.

XXIV.

We believe, that this true Faith being wrought in Man, by the Hearing of the Word of God, and the Operation of the Holy Ghost, doth regenerate and change him into a new Man, by which he is quickened to live a new Life, and is made free from the Bondage of Sin. This justifying Faith therefore is so far from making Man grow sloathful in an honest and holy Life; that on the contrary without it they will never do any thing out of Love unto God, but only out of Love unto themselves, or from Fear of Condemnation. It is therefore impossible that this holy Faith should be unfruitful in Man; for we do not speak of a vain Belief, but of such an one which in the Scriptures is called a *Faith that worketh by Love*, and stirreth Man up to the exercise of those Works, which God hath commanded in his Word. Which Works, if they proceed from the good Root of Faith, are good and acceptable unto God, because they are all sanctified by his Grace; in the mean while they are of no Account towards our Justification. For it is by Faith in Christ that we are justified, even before we do any good Works; otherwise they could not be good, no more than the Fruit of a Tree can be good, before the Tree itself is good. Thus we do good Works, but not that we may merit by them, (for what can we merit?) Nay we are beholding unto
D 2 God

God for those good Works which we do, and not He unto us; since it is *He that worketh in us both to will and to do, according to his own good Pleasure*. Let us therefore take of this Saying which is left upon Record: *When ye shall have done all these Things, which are commanded you, say, we are unprofitable Servants: we have done that which was our Duty to do*. Yet we do not deny that God rewards good Works, but it is through his Grace, that He crowns his Gifts. Moreover though we do good Works, yet we do not build upon them as the Ground of our Salvation: for we can do Nothing which is not defiled by our Fesh, and consequently worthy of Punishment; and though we could perform were it but one perfect Action, yet the Remembrance of one Sin is sufficient, to make God reject it. And therefore we should always be doubtful and floating to and fro, without any Certainty, and our poor Consciences be vexed continually, if they did not rely on the Merits of the Sufferings and Death of our Saviour *alone*.

XXV.

We believe that the Ceremonies and Figures of the Law ceased at the Coming of Christ, and that all Shadows are finished: wherefore the Use and Practice of them ought to be abrogated among Christians: yet the Truth and Substance of the same remains with us in Christ Jesus, in whom they are fulfilled, in the mean while we still make Use of the Testimonies of the Law and the Prophets, to confirm us in the Gospel, that we may order our Life and Conversation in all Honesty, to the Glory of God, according to his Will.

XXVI.

We believe that we have no Access unto God, but by the only Mediator and Advocate *Jesus Christ the righteous*: who for this Cause is become Man, having united together the divine and human Natures, that so we might have access unto the divine Majesty: for otherwise our Access was barred up. But this Mediator, whom the Father hath appointed, between Him and us, should not deter us by his Majesty; nor cause us to seek for another according to our Fancy. For there is none in

Heaven nor in Earth among the Creatures, who loveth us more entirely than Jesus Christ; *who, tho He was in the Form of God, yet made Himself of no Reputation, and took upon Him the Form of a Man and a Servant, for our Sakes, and is made like unto his Brethren in all things*. Now if we were to seek for another Mediator, that might be favourable unto us, pray, whom could we find that would love us more, than *He who laid down his Life for us, even whilst we were his Enemies*? And if we look for one who excels in Power and Majesty; who is more conspicuous in these than *He who sits at the right Hand of his Father, having all Power in Heaven and Earth*? And whom will God sooner hear than his own, only, and well beloved Son? It was therefore only a Mistrusting of this which introduced the Practice of Dishonouring the Saints instead of Honouring them, *doing that which they never have done nor required, but constantly and according to their Duty rejected, as appears from their Writings*. And it ought not to be objected here that we are not worthy; for it is not intended that we should offer up our Prayers on the Account of our Worthiness, but only because of the Excellency and Worthiness of our Lord Jesus Christ, whose Righteousness is become ours by Faith. The Apostle therefore, to take away from us this foolish Fear, or rather Mistrust, tell us, that *Jesus Christ is made like unto his Brethren in all things; that He might be a Merciful and faithful High Priest, to make Reconciliation for the Sins of the People. For in that He himself hath suffered, being tempted, He is able to succour them that are tempted*. And to give us more Encouragement to go to Him, he tells us. *Seeing then that we have a great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession. For we have not an High Priest, which cannot be touched with the Feeling of our Infirmities: but was in all Points tempted like as we are, yet without Sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need*. The same Apostle saith, that we have Liberty, *to enter into the Holiest by the Blood of Jesus; Let us draw near, saith he, in full Assurance of Faith, &c. Also Christ hath an unchangeable Priesthood: wherefore He is able to save them to the Uttermost, that come unto God by*

by Him; seeing He ever liveth to make Intercession for them. What more then do we want; since Christ Himself says, *I am the Way, and the Truth, and the Life; no Man cometh to the Father but by Me.* Why then should we look for another Advocate, since it hath pleased God to give us his own Son for an Advocate. Let us not therefore leave Him to take another, or rather to seek for another, whom we can find no where else: for when God did give Him unto us, He knew very well that we were Sinners. Therefore according to Christ's Command, we call upon our heavenly Father through Jesus Christ our only Mediator, as we are taught in the Lord's Prayer; being firmly assured that whatever we pray for to the Father in his Name, it shall be given us.

XXVII.

We believe and profess one only Catholick or universal Church, which is a holy Congregation of true Christian Believers, who expect their Salvation altogether in Christ Jesus and in him alone, being washed by his Blood, and sanctified and sealed by the Holy Ghost. Now this Church hath been from the Beginning of the World, and will continue to the End of it: as doth appear by this, that Christ is an everlasting King, who cannot be without Subjects. And this holy Church is kept and preserved by God against the Rage of the whole World: although sometimes she may become very small, and appear to be almost extinguished in the Eyes of Men: as when the Lord, during the dangerous Reign of Achab, *had kept seven thousand Men, who had not bowed their Knees before Baal.* Moreover this holy Church is not situated in, or limited to a certain Place, or confined to certain Persons, but is spread and diffused through the whole World, being nevertheless joined together and united in Heart, in Will and the same Spirit, by the Power of Faith.

XXVIII.

We believe that since this holy Congregation is an Assembly of those that are saved, and that without it there is no Salvation, that therefore none, of what Condition or Quality soever, ought to withdraw himself

from it, or to live contentedly alone in a separate State from it; but that it is equally the Duty of all Men to join themselves to and unite with it; preserving the Unity of the Church, submitting themselves to the Doctrine and Discipline thereof; bowing their Necks under the Yoke of Christ Jesus, and serving to the Edification of the Brethren, according to the Gift which God hath afforded them; as mutual Members of the same Body. And to the better Compassing of these Ends, it is a Duty incumbent on all Believers, according to this Word of God, to separate themselves from those that are without the Church, and to join themselves to this Congregation, in what Place soever God hath constituted the same, although it were contrary to the Decrees of Magistrates and Princes, even tho one should be exposed to suffer Death or any other corporal Punishment for it. Wherefore all those, who separate themselves from this Church, or do not join with it, act against the Ordinance of God.

XXIX.

We believe that it is requisite, to search diligently, and with a circumspect Care to discern from the Word of God, which is the true Church; since all Sects that are in the World now adays do cover themselves with the Name of of the Church. But here we do not at all speak of the Company of Hypocrites, who are mixed in the Church amongst the good ones, without belonging to the Church, tho outwardly they are in it: but we distinguish the Body and Communion of the true Church from all Sects who call themselves the Church. The Marks to know the true Church by are these: viz. If in the Church the Gospel is purely preached; If the pure Administration of the Sacraments, so as they are instituted by Christ Himself, is made use of; If the ecclesiastical Discipline is exercised for the Punishment of Sins; In a Word, if all Things are managed according to the Word of God, rejecting all things contrary thereunto; and finally, Acknowledging Jesus Christ as the only Head. By these Tokens one may certainly know the true Church, and none ought to separate themselves from the same. And as for those who are Members of the Church,

Church, they may be known by the Marks of Christians, viz by their Faith, and that when they have received the only Saviour, Jesus Christ, they avoid Sin, and pursue Righteousness; loving the true God and their Neighbour, not declining neither to the right or to the left Hand; and crucifying their Flesh with its Deeds. This however is by no Means to be so understood as if they were not attended with great Weakness, but they fight against it through the Spirit all the Days of their Life, having continually recourse to the Blood, Death, Sufferings and Obedience of our Lord Jesus Christ, *in whom they have Remission of Sins, through Faith in Him.* As for the false Church, she ascribes unto herself and her Ordinances more Power and Authority, than to the Word of God; and refuses to submit unto the Yoke of Christ; neither administers the Sacraments after such a Manner as Christ hath instituted in his Word: but adds and takes away, according to her Pleasure: She relyeth more upon Men, than upon Christ: and persecutes those who live a holy Life, according to the Word of God, and rebuke her Faults, Covetousness and Idolatry. By these Marks then, it is easy to know the true and the false Church, and to distinguish the one from the other.

XXX.

We believe that this true Church must be governed according to the spiritual Policy which our Lord hath taught us in his Word: viz. That there must be Ministers or Pastors to preach the Word of God, and to administer the Sacraments; as also Elders and Deacons to make up together with the Pastors an ecclesiastical Counsel; that by this Means the true Religion, may be preserved, and the true Doctrine propagated every where; likewise that the Transgressors be punished and restrained by spiritual Means; that the Poor and Distressed be also relieved and comforted, according to what they stand in need of. Through these Means all things will proceed well and orderly in the Church, when such Persons are chosen who are faithful, and according to the Rule which St. Paul prescribes in his Epistle to Timothy.

XXXI.

We believe that the Ministers of the Word of God, and the Elders and Deacons, ought to be chosen to their respective Offices by a lawful Election of the Church, with Invocation of the Name of the Lord, and in that Order, which the Word of God teacheth. Every one therefore must take Care of Intruding himself by undecent Means; but ought to stay until he be called by God, that so he may have a Testimony of his Calling, and be certain and assured that it is of the Lord. And as for the Ministers of the Word, where ever they are, they have an equal Power and Authority, being all Ministers of Jesus Christ, the one general Bishop and only Head of the Church. Moreover, lest this holy Ordinance of God be violated or despised, we say, that every one ought to have a special Respect unto the Ministers of the Word and the Elders of the Church, for their Works sake, and to live in Peace with them, without Murmuring, Strife, or Dissention, as much as possibly can be.

XXXII.

In the mean while we believe, although it may be serviceable and good, that those who govern the Church, do institute among themselves certain Ordinances for the Maintenance and Supporting the Body of the Church, yet that they ought to take Heed of Departing from any thing which Christ our only Master hath instituted. And therefore we reject all human Inventions and Laws, which any might introduce in the Worship of God, thereby to bind and compel the Conscience in any Manner. Therefore we admit only of such Things as may serve to the Nourishing and Preservation of Concord and Unity, and to keep all in the Obedience of God, unto which Purpose Excommunication is required, according to the Word of God, with the several Circumstances belonging to it.

XXXIII.

We believe that our gracious God, having Regard to our Dulness and Infirmary, hath instituted the Sacraments, to be Seals of his Pro-

Promises, and Pledges of Kindness and Grace of God unto us; and thereby also to nourish and sustain our Faith; having joined them with the Word of the Gospel, that so He might more effectually propound to our outward Senses, both that which He signifies unto us by his Word, and that which He Works inwardly in our Hearts, assuring us of the Salvation, which He doth impart unto us. For they are visible Signs and Seals of an inward and invisible thing, by which Means God worketh in us through the Power of the Holy Ghost. Therefore the Signs are by no Means vain or empty, nor instituted with Design to frustrate and deceive us; for Christ Jesus is the true Object represented by them, without whom they would signify nothing at all. Moreover we are content with the Number of the Sacraments, which Christ our Master hath instituted, being but two, viz. the Sacrament of Baptism, and that of the Holy Supper of our Lord Jesus Christ.

XXXIV.

We believe and confess that Jesus Christ, who is the End of the Law, hath made an End by the Shedding of his Blood, of all other Sheddings of Blood, that might be made for the Propitiation and Satisfaction of Sin; and that having abrogated Circumcision which was done with Blood, hath instituted instead thereof the Sacrament of Baptism, by which we are received into the Church of God, and are separated from all other People and strange Religions, that so we may be wholly consecrated to him, whose Mark and Ensigns we bear. And it serves us for a Testimony, that He will be our God, and a Gracious Father unto us for ever. Therefore He has given a Charge to Baptize all that are his in the name of the *Father*, the *Son*, and the *Holy Ghost*, only with pure Water, giving us thereby to understand, that as the Water cleanses the Filth of the Body, when it is poured upon us, which may be seen upon the Body of him who receives Baptism, being sprinkled thereby; so the Blood of Christ performeth the same inwardly upon the Soul, by the Holy Ghost, sprinkling and cleansing them from their Sins, and regenerating us from Children of Wrath unto Children of God. However

this is not done by the outward Water but by the Sprinkling of the precious Blood of the Son of God, who is our red Sea, through which we must pass, to escape the Tyranny of Pharaoh, that is the Devil, and to enter in to the spiritual Land of Canaan. Likewise the Ministers give us on their Part the Sacrament, and that which is visible: but our Lord gives that which is signified by the Sacrament, viz. the invisible Gifts and Graces, Washing, Cleansing, and Purifying our Souls from all Filthiness and Iniquities, and Renewing our Hearts, and filling them with all Comfort, giving us a true Assurance of his fatherly Kindness, Enduing us with the new Man, and putting away the old Man with all his Deeds. Therefore we believe, that whosoever intends to enter into Life eternal, he must be *baptized* but once with the only Baptism, without ever repeating the same: for we cannot be born twice. And this Baptism is not only useful whilst the Water is poured upon us; and received by us but also through all our Life Time; therefore we reject the Error of the Anabaptists, who are not content with the one only Baptism, which they have received once, but condemn also the Baptism of the Infants of Believers; which we believe ought to be baptized and sealed with this Sign of the Covenant, as the Infants in Israel were circumcised upon the same Promises which are made to our Children. And indeed Christ has shed his Blood no less for the Washing of the Children of the Faithful, than He hath done for adult Persons. And therefore they ought to receive the Sign or Sacrament of that which Christ has done for them: as under the Law the Lord commanded the Sacrament of the Sufferings and Death of Christ to be given to Infants, shortly after their Birth, by Offering for them a Lamb, which was a Sacrament of Jesus Christ. Besides, what Circumcision did unto the Jews, the same is done by Baptism unto our Children; which is the Cause why St. Paul calls Baptism the Circumcision of Christ.

XXXV.

We believe and confess that our Saviour Jesus Christ has instituted and ordained the Sacrament of the holy Supper, to nourish and sustain

sustain those whom He hath already regenerated, and incorporated into his Family which is his Church; those now who are regenerated have a twofold Life in them, the one corporal and temporal, which hath accompanied them from their very Birth, and is common to all Men; but the other is spiritual and heavenly, which is given them in the second Birth proceeding from the Word of the Gospel, in the Fellowship of the Body of Christ; and this Life is not universal, but belongs only to the Elect of God. Thus God hath afforded us earthly and material Bread, proper for the Support of the corporal and earthly Life which is common to all, even as Life itself is. But for the Sustaining of the spiritual and heavenly Life, which Believers now enjoy, He hath sent that living Bread, which came down from Heaven, *to wit*, Christ Jesus, who feeds and nourishes the spiritual Life of Believers, when He is eaten, *that is*, when He is applied by the Spirit and received by Faith. And that He might represent unto us this spiritual and celestial Bread, Christ hath ordained an earthly and visible Bread, which is a Sacrament of his Body, and the Wine for a Sacrament of his Blood; that by these He might testify unto us, that as really as we receive and have in our Hands the Sacrament, and do eat and drink the same with our Mouth, by which our Life is afterwards sustained: so certainly likewise by Faith (which is the Hand and Mouth of our Souls,) the true Body and true Blood of Christ our only Saviour, is received in our Souls, for our spiritual Life. And besides, it is certain and without all Doubt, that Jesus Christ has not commanded us the Use of his Sacraments in vain: Therefore He worketh in us whatever He represents unto us by these holy Signs, although his Method surpasseth our Understanding, and is incomprehensible to us, even as the Operations of the Holy Ghost are hidden and incomprehensible. In the mean while we should not at all err if we should say that *that* which we have eaten and drunk, is the proper and natural Body and true Blood of Christ; but that the Manner of our Partaking of the same is not by the Mouth, but by the Spirit through Faith. Wherefore then Christ Jesus sits always at the right Hand of God his Father in the Heavens; yet notwithstanding He com-

municateth Himself to us by Faith. This Feast is a spiritual Table, at which Christ distributes Himself unto us, with all his Benefits, and causes us to enjoy both Himself, and the Merits of his Sufferings and Death; nourishing, strengthening and comforting our poor distressed Souls by the Eating of his Flesh, and refreshing and cherishing them by the Drinking of his Blood. Further tho the Sacraments are joined with the things signified, yet both are not received by every one: for the Wicked receive the Sacrament to their Condemnation, but they do not receive the Truth of the Sacrament; so Judas and Simon the Sorcerer both did receive the Sacrament, but not Christ, who was signified by it; for only Believers are made Partakers of Him. Lastly, we receive this holy Sacrament in the Congregation of the People of God with Humility and Reverence, celebrating the holy Remembrance of the Death of Christ our Saviour, with Thanksgiving, making there Confession of our Faith and the Christian Religion. None therefore ought to approach unto this Table without a previous due Examination of himself, least eating of this Bread and drinking of this Cup, they should eat and drink Judgment to themselves. Upon the whole we are jointly admonished in the Use of this holy Sacrament to a fervent Love to God and our Neighbour. Therefore we reject all Mixtures and damnable Inventions which Men have mixed with, and added unto the Sacraments, accounting them but Profanations of the same: affirming, that we ought to be content with this Ordinance as it is delivered unto us by *Christ and his Apostles*; and that we ought to speak in the same Terms as they did.

XXXVI.

We believe that our gracious God, because of the Corruption of Mankind, hath ordained Kings, Princes, and Magistrates, intending that the World should be governed by Laws and Policy, that so the dissolute Manners of Mankind might be restrained, and all things proceed orderly among Men. For that Purpose He hath given the Magistrates the Sword, in their Hands, for the Punishment of the Wicked, and the Protection of the Godly; And their Office is, not only, to take Heed unto

unto, and to watch over politic Affairs; but also to maintain the holy ecclesiastical Service; to hinder and extirpate all Idolatry and false Worship; to throw down the Kingdom of Antichrist, and to exalt the Kingdom of Jesus Christ; and to take Care that the Gospel be preached every where, that so God may be honoured and served by every one, as He has commanded in His Word. Moreover every one, of whatsoever Quality; Condition or State he may be, is bound to submit Himself to the Magistrates; to pay Taxes, to give them all Honour, and due Respect, and to obey them in all things, which are not contrary to the Word of God; praying for them in their Prayers, that the Lord may guide them in all their Ways, *and that we may live quietly and peaceably in all Godliness, and Honesty.* And therefore we detest the Errors of the Anabaptists and other seditious People, and in general the Errors of all those who do reject Magistrates, and the higher Powers; who would subvert Justice, introducing a Communion of Goods, and confounding that Decency which God hath established among Men.

XXXVII.

Lastly, we believe according to the Word of God, that when the Time ordained of the Lord (tho unknown to all Creatures) shall be accomplished, and the Number of the Elect compleated, our Lord Jesus Christ will come down from Heaven corporally and visibly, as He ascended, with great Glory and Majesty, to declare Himself Judge both of the Living and the Dead; appointing this old World to be burnt with Fire and Flames, for its Purification: and then shall all Men personally appear before this great Judge, both Men, Women, and Children, that ever have been from the Beginning of the World unto the End of it, being summoned for this very Purpose by the Voice of the Archangel, and the Sound of the divine Trumpet. For all the Dead shall be raised out of their Graves and their Souls shall be joined and united with their own Bodies, in which they formerly lived. And as for those who shall then be alive, they shall not die, as the others, *but shall be changed in the Twinkling of an Eye, and from corruptible become incorruptible.* Then the

Books (that is of every ones Conscience) will be opened, and the Dead shall be judged according to their Deeds done in this World, whether they be Good or Evil; Nay Men shall give an account of every idle Word which they have spoken, which hath been accounted by the World but Sport and Pastime: And then every hidden Thing and all the Hypocrisy of Men will be made manifest and laid open before the World. And therefore the very Remembrance of this Judgment is justly terrible and dreadful to evil Doers and the Wicked; but most highly desirable and full of immense Consolation to the Godly and Elect; since then, their full Deliverance shall be accomplished, and they shall there receive the Fruits of their Labours and Troubles, which they have undergone: their Innocency whill then be openly acknowledged by all, and they shall see the terrible Vengeance, which God will execute against the Wicked who have most cruelly persecuted, oppressed and tormented them in this World. They will be convicted even by the Testimony of their own Consciences, and shall be immortal; but for this Purpose, that they may be tormented in that everlasting Fire, which is prepared for the Devil and his Angels. But on the contrary the Faithful and Elect shall be crowned with Glory and Honour. And the Son of God will confess their Names before God his Father and the elect Angels. All Tears shall be wiped away from their Eyes. And their Cause which now is condemned by many Judges and Magistrates, as heretical and impious, will then be known to be the Cause of the Son of God. And for a gracious Reward, the Lord will establish them in the Possession of so great a Glory as none of the Sons of Men have ever been able to conceive. Therefore we expect that great Day with a most ardent Desire, that so we may fully enjoy the Promises of God in Christ Jesus our Lord. Amen.

Revel. 22.20.

Even so come Lord Jesus.

F O R M

For the Administration

of the holy Sacrament of

Baptism to Infants of Believers.

THE Doctrine of Baptism, consisteth of these three Points:

First, That we, with our Children, are conceived and born in Sin, and are therefore Children of Wrath, inasmuch that we cannot enter into the Kingdom of Heaven, except we be born again. This is signified unto us by Dipping or Sprinkling the Child with Water; whereby the Uncleanneſs of our Souls is set forth unto us; and we are admonished to loath ourselves, and to be humbled before God, and to seek our Cleansing and Salvation out of ourselves.

Secondly, Baptism doth signifie and seal unto us the Washing away of our Sins through Jesus Christ; therefore are we baptized in the Name of the Father, the Son, and the Holy Ghost. For when we are baptized in the Name of the Father, God the Father doth witness and seal unto us, that He hath entered into an everlasting Covenant of Grace with us, that He hath adopted us to be his Children and Heirs, and will provide for us all Manner of Good, and remove from us all Evil, or turn it to our Good.

When we are baptized in the Name of the Son, the Lord Jesus Christ doth seal unto us, that He washeth us in his Blood from all our Sins, Incorporating us into the Fellowship of his Death and Resurrection, so that we are freed from all our Sins, and accounted just before God.

In like Manner, when we are baptized in the Name of the Holy Ghost; the holy Spirit of God doth assure us by this Sacrament, that He will dwell with us, and sanctify us to be Members of Christ, applying unto us what we have in Christ, namely, the Washing away of our Sins, the daily Renewing of our Souls, till we be presented at last among the

rest of the Elect, without Spot to partake of everlasting Life.

Thirdly, Whereas in all Covenants there are contained two Parts; therefore are we by God through Baptism admonished of, and obliged unto new Obedience, namely, that we cleave to this One God, Father, Son, and Holy Ghost, that we trust in Him, and love Him with all our Heart, with all our Souls, with all our Mind and with all our Strength; that we forsake the World, crucify our old Nature, and walk in a new and holy Life.

And if through Weakness sometimes we fall into Sin, we must not despair of God's Mercy, nor continue in Sin, considering that Baptism is a Sign and Seal of our everlasting Covenant with God.

And although our Children understand not these things, yet may they not therefore be excluded from Baptism; for as they are without their Knowledge Partakers of the Condemnation through Adam, so are they again received to Mercy in Christ; as God speaks to Abraham, the Father of all the Faithful, and consequently to us, and our Children, *Genes. 17. 7.* saying: *I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlasting Covenant to be a God unto thee, and thy Seed after thee.* This also the Apostle Peter testifieth *Act. 2. 39.* in these Words; *For the Promise belongs to you and to your Children, and to as many as are afar off, even as many as the Lord our God shall call.* Hence it is, that God hath of old commanded that Infants should be circumcised, which Circumcision was a Seal of this Covenant, and the Righteousness of Faith; and therefore also Christ received the little Children, laid his Hands upon them, and blessed them. *Marc. 10. 16.* Since then Baptism is put in the Place of Circumcision, therefore Infants are to be Baptized as Heirs of the Kingdom of God, and of the Covenant: And Parents are admonished to instruct their Children in these things, when they are come to Years of Discretion.

That therefore this holy Ordinance of God may at this Time be administered to the Glory of God, to our Comfort, and the Edification of his Church, let us call upon the Name of our God.

O Almighty and Eternal God, (who, according to thy severe Judgment, didst punish with the Flood the impenitent and unbelieving World, and according to thine infinite Mercy didst save Noah with his Family; who didst drown hard hearted Pharaoh with all his People in the red Sea, and didst safely lead thy People Israel through the same, by which Baptism was signified unto us,) we beseech Thee, that Thou wilt be pleased out of thine infinite Mercy, graciously to look upon these Infants [this Infant] and incorporate them [it] by thy holy Spirit into thy Son Jesus Christ, that so they [it] may be buried with Him into his Death, and also rise with him to Newness of Life, that they [it] may take upon them [it] daily [his] Cross, follow Him, and cleave unto Him with a true Faith, firm Hope, and fervent Love, and willingly leave this Life (which is nothing else but a continual Death) and at the last Day may appear without fear before the Tribunal-Seat of Christ thy Son, through Jesus Christ our Lord, who, with Thee, and the Holy Ghost, one God, lives and reigns for ever.

An Exhortation to the Parents, and those that come with them to Baptism.

Beloved in the Lord, ye have heard that Baptism is an Ordinance of God to seal unto our Seed his Covenant, therefore we must use the same to this End, and not of Custom or Superstition. That it may then be manifest that ye are thus minded, you are to answer sincerely upon these Questions.

First, Whether you do not acknowledge that however our Children are conceived and born in Sin, and therefore are subject to all Manner of Miseries, yea to Condemnation itself, yet that they are sanctified in Christ, and therefore as Members of his Church ought to be baptized?

Secondly, Whether you do not acknowledge the Doctrine contained in the Old and New Testament, and in the Articles of the christian Faith; (which is also taught in these christian Churches here) to be the true and perfect Doctrine of Salvation?

Thirdly, Whether you do not promise, and intend to see your Children, when they come to Years of Discretion, (every one whereof he is either Father or Witness,) to be instructed and brought up in the foresaid Doctrine, to the uttermost of your Power?

Answer. Yes.

Then in baptizing, the Minister of the Word of God shall say: N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

A Thanksgiving.

O Almighty and most merciful God and Father; we bless and praise Thee, that thou hast forgiven all our Sins to us and our Children, through the Blood of thy beloved Son Jesus Christ; and through thy Spirit received us as Members of thy only begotten Son, and adopted us to be thy Children, sealed and confirmed the same by this holy Baptism: We beseech Thee, also through the same Son of thy love, by thy holy Spirit always to rule these [this] baptized Infants [Infant] that they [it] may be educated in true Piety and Christianity, and grow up in the Lord Jesus Christ; acknowledging thy fatherly Goodness and loving Kindness shown to them [it,] and to us: And may live in all Righteousness under our Only Teacher, King and High Priest Jesus Christ; fighting manfully against Sin, Satan and his whole Kingdom and conquering the same; to laud and praise Thee, and thy Son Jesus Christ, with the Holy Ghost, the one true God to all Eternity. Amen.

F O R M

For the Administration

of Holy Baptism to Persons of Years.

HOWEVER Children of christian Parents (altho they understand not this Mystery) must be baptized by Vertue of the Covenant; yet it is not lawful to baptize those who are

come to Years of Discretion, except they first be sensible of their Sins, and make Confession both of their Repentance and Faith in Christ. For, for this Cause hath not only John the Baptist preached (according to the Command of God,) the Baptism of Repentance, and baptized, for the Remission of Sins those who confessed their Sins, *Marc. 1. & Luk. 3.* But our Lord Jesus Christ hath also commanded his Disciples to teach all Nations, and then to baptize them in the Name of the Father, Son, and Holy Ghost, *Matth. 28. Marc. 16.* adding this Promise: *He that believeth, and is baptized, shall be saved.* According to which Rule, the Apostles, as appeareth out of *Act. 2. 10. & 16.* have baptized none who were of Years of Discretion, but such who made Confession of their Faith and Repentance; therefore is it not lawful now a-Days to baptize those of Years, except they have been taught the Mysteries of holy Baptism by the Preaching of the Gospel, and are able to give an Account of their Faith by a Confession of the Mouth. Since therefore you are also desirous of holy Baptism, to the End it may be to you a Seal of your Ingrafting into the Church of God, that it may appear that you do not only receive the christian Religion, in which you have been privately instructed by us, and of which also you have made Confession before us. But that you (through the Grace of God) intend and purpose to lead a Life according to the same, you are sincerely to give Answer before God and his Church:

First, Whether you believe in the only true God distinct in three Persons, *Father, Son,* and *Holy Ghost*: Who out of Nothing hath made Heaven and Earth, and all that is therein; and that He sustaineth and governeth the same, in so much that Nothing can come to pass in Heaven or in Earth, without his Will?

Answer. Yes.

Secondly, Whether you believe that you are conceived and born in Sin, consequently that you are a Child of Wrath by Nature, altogether unfit for any thing that is Good, and prone to all Evil, and that you, in Thoughts, Words and Deeds, have many Times transgressed the Commandments of God, and

whether you be heartily sorry for these your Sins?

Answer. Yes.

Thirdly, Whether you believe, that Christ, who is true and Eternal God and a true Man, and hath taken his human Nature out of the Flesh and Blood of the Virgin Mary, be also given of God to you as your Saviour: And that you do receive by Faith in his Blood Forgiveness of Sin. And that you are Members (a Member) of Christ and his Church, through the Power of the Holy Ghost?

Answer. Yes.

Fourthly, Whether you assent to all the Articles of the christian Religion, as they are taught in these Churches out of the Word of God, and do purpose constantly to persist in the same Doctrine to the End of your Life; and also reject all Heresies and Errors, which are repugnant to this Doctrine, and promise to persevere in the Fellowship and Communion of this Church, not only in the Hearing of the Word, but Using of the Supper of the Lord?

Answer. Yes.

Fifthly, Whether you have purposed from your Heart to lead always a Christian Life, to forsake the World and all the evil Lusts thereof (according as it becometh Members [a Member] of Christ and his Church) and submit yourselves to all Christian Admonition?

Answer. Yes.

The good and great God out of his Bounty give his Grace and Blessing to this your Purpose, through Jesus Christ. AMEN.

FORM

F O R M

For the Administration

of the Supper of the Lord.

Beloved in the Lord Jesus Christ: hearken to the Words of the Institution of the holy Supper of our Lord Jesus Christ, as they are delivered by the Apostle Paul, 1 Cor. 11. vers. 23. — 30.

For I received of the Lord that which also I delivered unto you, that the Lord Jesus the same Night, in which He was betrayed, took Bread, and when He had given Thanks, He brake it, and said: Take, eat, this is my Body which is broken for you; this do in Remembrance of Me: after the same Manner also He took the Cup, when He had supped, saying, This Cup is the New Testament in my Blood, this do ye, as often as ye drink it in Remembrance of Me: For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come: wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, for he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

That we may now to our Comfort celebrate the Supper of the Lord, it is above all things necessary, that we first try ourselves aright: And secondly, that we direct it tho that End for which Christ hath instituted and ordained the same, namely, to the Remembrance of Him.

The true Examination of ourselves consisteth of these three Parts.

First, That Every one consider by Himself his Sins, and the Curses of God due unto him for the same, to the End that he may abhor and humble himself before God; considering that the Wrath of God against Sin is so great, that rather than it should go unpunished, He hath punished the same in his be-

loved Son Jesus Christ with the shameful and bitter Death of the Cross.

Secondly, That every one try his own Heart, whether he doth believe this faithful Promise of God, that all his Sins are forgiven him only for the Passion and Death of Christ, and that the perfect Righteousness of Christ is imputed and freely given to him as his own, yea so perfectly as if he himself in his own Person had satisfied for all his Sins, and fulfilled all Righteousness.

Thirdly, That every one examine his own Conscience, whether he purposeth with himself to shew true Thankfulness to God here after in his whole Life, and to walk uprightly before the Face of God: As also, whether he hath laid aside unfeignedly all Enmity, Hatred, and Envy, and doth firmly resolve to walk in true Love and Peace with his Neighbour.

All those that are thus minded, God will certainly receive to Mercy, and account them worthy Communicants at the Table of his Son Jesus Christ: On the contrary those who have not this Witness in their Hearts, they eat and drink to themselves Judgment.

Wherefore we according to the Command of Christ and the Apostle Paul, admonish all those, who are defiled with these following Crimes, to keep themselves from the Table of the Lord, and do declare unto them that they have no Part in the Kingdom of Christ: to wit,

All Idolaters; All who invoke Saints deceased, and Angels, and other Creatures; All who worship Images; All Enchanters, Diviners, Charmers, and those who give credit to such Enchantments: All Despisers of God and his Word, and his holy Sacraments: All Blasphemers: All those who are given to make Strife, Sedition and Mutiny in Church and State: All perjured Persons: All disobedient to Parents or Magistrates: All Murderers, contentious Persons, who live in Hatred and Envy against their Neighbour; All Adulterers, Whoremongers, Drunkards, Thieves, Usurers, Robbers, Gamesters, Covetous, and all who live a scandalous Life. All these, so long as they continue in such Sins, are to abstain from this Meat (which Christ hath ordained only for the Faithful) lest their Judgement and Condemnation be made the heavier and encreased.

But Beloved in the Lord, this is not to cast down or to deject the contrite Hearts of the Faithful, as if none might come to the Table of the Lord but such as are free from all Sin. For we come not to this Supper to testify that we in ourselves are perfect and just, but on the contrary considering that we must seek our Life out of ourselves in Christ, we acknowledge here-with that we lie in Death. Therefore notwithstanding we feel many Infirmities and Weaknesses in us, *namely*; that we have not such a perfect Faith, that we do not give ourselves to serve God with that Zeal as we are bound; but must fight daily against the Weakness of our Faith and the Lusts of our Flesh; yet since by the Grace of God we are sorry for these Weaknesses, and earnestly desire to fight against our Unbelief, and to walk in all the Commands of God; Therefore we rest assured, that no Sin or Infirmary, which (against our Will) yet remaineth in us, can hinder us from being received of God in Mercy, or from being Partakers of this heavenly Meat and Drink.

Let us now also consider to what End Christ hath instituted his Supper; *namely*, that we do it in Remembrance of Him. Now after this Manner are we to remember Him by it.

First, That we are confidently persuaded in our Hearts, that our Lord Jesus Christ, according to the Promise made to our Forefathers in the Old Testament, was sent of the Father into the World; And hath taken upon Him our Flesh and Blood, and born for us the Wrath of God (under which we should have perished everlastingly) from the Beginning of his Incarnation to the End of his Life upon Earth; And hath fulfilled for us all Obedience to the Law of God, and all Righteousness; chiefly when the Burden of our Sins, and the Wrath of God prest out of Him that bloody Sweat in the Garden, where He was bound that we might be freed from our Sins: And afterwards sustained innumerable Injuries that we might never be confounded: Was innocently condemned to Death, that we might be absolved before the Judgment Seat of God; yea, suffered his blessed Body to be nailed to the Cross, that He might fasten upon it the Hand Writing of our Sins: And hath also taken upon Himself the Curse due to us, that He might fill us with his Blessing: And hath

humbled Himself into the deepest Reproach and Pangs of Hell in Soul and Body on the Tree of the Cross, where He cried out with a loud Voice, *My God, my God, Why hast thou forsaken Me?* that we might be received of God and never forsaken of Him. And finally, confirmed with his Death and Bloodshed the new and everlasting Covenant of Grace and Reconciliation, when He said, *It is finished.*

And that we might firmly believe that we belong to this Covenant of Grace, *the Lord Jesus the same Night in which He was betrayed took Bread, and when He had given Thanks, He brake it, & gave it to his Disciples and said, Take, eat, this is my Body which is broken for you; do this in Remembrance of Me. In like Manner also after Supper, He took the Cup, gave Thanks, and said Drink ye all of it: This Cup is the new Testament in my Blood, which is shed for you and for many, for the Remission of Sins: This do ye, as oft as ye drink it in Remembrance of Me.* That is, as often as ye eat of this Bread, and drink of this Cup, ye shall thereby, as by a certain Pledge and Remembrance, be admonished and assured of this my hearty Love and Faithfulness towards you. That whereas you should have suffered eternal Death, I have given my Body unto the Death of the Cross, and shed my Blood for you; and as certainly as you see this Bread broken before your Eyes, and this Cup given to you, and you with your Mouth do eat and drink the same in Remembrance of Me, so do I feed and refresh your hungry and thirsty Souls with my Body and Blood to everlasting Life.

From this Institution of the holy Supper of the Lord Jesus Christ, we, see that He directs our Faith and Confidence to his perfect Sacrifice (which was once offered on the Cross) as to the only Ground and Cause of our Salvation, that He is become to our hungry and thirsty Souls the true Food to eternal Life. For by his Death He hath taken away the Cause of our everlasting Death and Misery, *namely* Sin; and hath merited for us the quickening Spirit, that we by the same (which dwelleth in Christ as the Head, and in us as his Members) might have true Communion and Fellowship with Him, and be made Partakers of all his Blessings to everlasting Life and Glory

ry. Besides, that we by the same Spirit may also be united together into brotherly Love, as Members of the same mystical Body; For as the Scripture saith, we being many are one Bread and one Body, for we are all Partakers of that one Bread; For as out of many Grains being grinded, one Bread is made; and out of many Berries, being prest together, one Drink floweth, so shall we all (who by a true Faith are ingrafted into Christ,) be one Body, through brotherly Love for Christ his Sake, who hath so exceedingly loved us; manifesting the same brotherly Love one towards another, not only in Words, but also in Works and Deeds.

Hereto assist us the Almighty Father of our Lord Jesus Christ, through his Holy Spirit. Amen.

And that we may obtain this, let us humble ourselves before God, and in true Faith call upon Him for his Grace.

O Most merciful God and Father, we beseech Thee, that in this Ordinance in which we celebrate the blessed Memory of the most bitter Death and Passion of thy Son Jesus Christ; thou wilt be pleased to work in our Hearts through the Holy Ghost, that we may give ourselves more and more with true Confidence to thy Son Jesus Christ; that so our broken and burdened Hearts may be fed and comforted through the Power of the Holy Spirit with his true Body and Blood; yea with Him true God and Man, the only Bread of Heaven; And that hence forth we may not live any longer in our Sins, but He in us, and we in Him: And be also really Partakers of that new and everlasting Covenant of Grace; no ways doubting but that Thou wilt for ever be our Gracious God, not imputing our Sins unto us, and that thou wilt provide us with all Good Things for Body and Soul, as thy beloved Children and Heirs. Grant also unto us thy Grace, that we may take upon us our Cross cheerfully, deny ourselves, confess our Sinfulness, and in all our Tribulations with uplifted Heads expect our Lord Jesus Christ out of Heaven, when He will make our mortal Bodies conformable to his most glorious Body, and take

us to Himself to be with Him to all Eternity. Amen.

O Ur Father, which art in Heaven.

1. Hallowed by the Name.
2. Thy Kingdom come.
3. Thy Will be done in Earth, as it is in Heaven.
4. Give us this Day our daily Bread.
5. And forgive us our Trespases, as we forgive them, that trespass against us.
6. And lead us not into Temptation: But deliver us from Evil.

For thine is the Kingdom, the Power, and the Glory, for ever, and ever. Amen.

Strengthen us also by this Holy Sacrament in the Articles of our christian Faith, of which we make Confession, saying with Heart and Mouth.

- I. I Believe in God, the Father Almighty, Maker of Heaven and Earth.
- II. And in Jesus Christ his only begotten Son our Lord.
- III. Who was conceived by the Holy Ghost: Born of the Virgin Mary.
- IV. Suffered under Pontius Pilate, was crucified, dead and buried: He descended into Hell.
- V. The third Day He rose again from the Dead.
- VI. He ascended into Heaven, and sitteth at the right Hand of God the Father Almighty.
- VII. From thence shall He come to judge the Quick and the Dead.
- VIII. I believe in the Holy Ghost.
- IX. I believe an Holy Catholick Church: The Communion of Saints.
- X. The Forgiveness of Sins.
- XI. The Resurrection of the Body.
- XII. And Life everlasting.

Amen.

That

That we may be now fed with the true heavenly Bread, the Lord Jesus Christ, so let not our Hearts cleave to the outward Elements of Bread and Wine; but let us lift them up unto Heaven, where Christ Jesus our Advocate is, sitting on the right Hand of his heavenly Father; whether also we are directed by the Articles of our christian Faith, not doubting but we shall be fed and refreshed with his Body and Blood by the Power of the Spirit, so certainly as we receive this holy Bread and Wine in Remembrance of Him.

{ In Breaking and Distributing of the Bread, }
 { the Minister shall say: }

The Bread which we break, is the Communion of the Body of Christ.

[And when he giveth the Cup:]

The Cup of Blessing, wherewith we bless, is the Communion of the Blood of Christ.

{ During the Communion, there shall either }
 { be sung some Psalm, or some Chapter read, }
 { which may serve to the Remembring of the }
 { Passion of Christ, as, Isa. Chap. 53. Joh. 13. }
 14. 15. 16. 18. or the like.

{ After the Communion, the Minister }
 { shall say: }

Beloved in the Lord, because the Lord hath fed our Souls at his Table, let us all with Thanksgiving praise his Name, and every one say in his Heart thus:

1. Bless the Lord, O my Soul, and all that is within me bless his holy Name.
2. Bless the Lord, O my Soul, and forget not all his Benefits.
3. Who forgiveth all thine Iniquities, who healeth all thy Diseases.
4. Who redeemeth thy Life from Destruction, who crowneth thee with Loving-Kindness, and tender Mercies.
5. Who satisfieth thee with good Things.
6. The Lord is merciful and gracious, slow to anger, and plenteous in Mercy.

7. He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.

8. For as the Heaven is high above the Earth, so great is his Mercy towards them that fear Him.

9. As far as the East is from the West, so far hath He removed our Transgressions from us.

10. Like as a Father pitieth his Children, so the Lord pitieth them that fear Him.

Who also hath not spared his own Son, but hath given Him for us all, and with Him hath freely given us all things: Therefore doth God shew his Love towards us thereby, that Christ dyed for us when we were yet Sinners; therefore shall we be the more saved by Him from his Wrath, since we are justified through his Blood. For if when we were Enemies, we were reconciled to God by the Death of his Son: Much more being reconciled, we shall be saved by his Life; Therefore shall my Heart and Mouth proclaim the Praise of the Lord from this Time forth and evermore.

Amen.

Let every one therefore say with an attentive Heart;

O Almighty and most merciful God and Father, we render Thanks to Thee with all our Hearts, that Thou hast given unto us, out of thine Infinite Mercy, thine only begotten Son to be our Mediator and a Sacrifice for our Sins, yea, to be our Food to everlasting Life; And hast also given unto us a true and lively Faith, whereby we are made Partakers of all his Benefits: And that Thou hast caused thy Son to institute this Holy Supper, for the Confirmation of our Faith: Grant we beseech Thee, most faithful God and Father, that through the Operation of thy Holy Spirit, this Commemoration of the Death of our Lord Jesus Christ, may tend to the Encrease of our Faith, and saving Fellowship with Him, through Jesus Christ thy Son our Saviour, in whose Name we conclude our Prayers, saying:

Our Father, &c.

FORM

F O R M

Of Excommunication.

Beloved in the Lord Jesus Christ; It is known unto you, how that at several Times, and by several Degrees: we have pronounced unto you, what a hainous Sin and great Scandal hath been committed by our fellow-Member N., and what great Offence thereby is given; to the End that he, through the Help of your Prayers and christian Admonition, might be brought to Repentance, and so be freed from the Bonds of Satan wherein he is kept, and awakened to the Will of the Lord. Now, we can not conceal from you with great Heaviness, that there is no Body yet come to us who hath in the least Measure given us to understand, that he, through the manifold Admonitions which have been given to him, both apart by himself alone, and before Witness in the Presence of many; is come to any Sorrow or Remorse for his Sin, or to the Manifestation of the least Token of Repentance: Since therefore that he doth aggravate his Sin (which yet in itself is no small one) by his Stiffness and hard-Heartedness; and since we have signified unto you the last Time, that in Case he, after such Patience shewed towards him by the Church, do not repent, that we should be forced yet further to be grieved for him, and to come to the last Remedy; therefore we are necessitated for the Present to proceed to his Excommunication, according to the Power and Command given unto us in the Word of God: To the End that he by this Means, if it be possible, might be brought to Shame and Remorse for his Sin, and that the whole Body of the Church may not be put in Danger by this rotten (and as yet incurable) Member, and that the Name of the Lord may not be blasphemed.

Therefore we Ministers, and Elders of the Church, being met in the Name and Authority of our Lord Jesus Christ, declare before you all, that for Reasons above mentioned, we have excommunicated, and by these do excommunicate N. from the Church of the Lord,

and from Fellowship with Christ and his Sacraments, and all spiritual Blessings which God hath promised and doth fulfil to his Church, so long as he persists in his Stubbornness and Impenitency; and therefore is to be esteemed of you as an Heathen and Publican, according to the Command of God *Matth. 18.* who saith, that *that* is bound in Heaven, which his Ministers bind here on Earth.

Further, we do admonish you, beloved Christians, that you keep no Company with him, that he may be ashamed; yet hold him not as an Enemy, but admonish him sometimes as you do a Brother. In the meanwhile let every one take to Heart this and the like Example, to fear the Lord, and if he thinketh he stands, to be careful that he may not fall. But having true Fellowship with the Father and his Son Jesus Christ, as also with all true believing Christians; may persevere therein to the End, and partake of everlasting Salvation. You have seen, Beloved Brethren and Sisters, in what Manner this our excommunicated Brother hath begun to fall, and by little and little is come to Ruin; observe therefore, how subtil Satan is to bring People to Destruction, and to take them off from all wholesome Means to Salvation: Therefore take Heed of the least Beginning of Evil, and according to the Admonition of the Apostle, *laying aside every Weight and the Sin, which doth so easily beset us, let us run with Patience the Race which is set before us, looking unto Jesus, the Author and Finisher of our Faith. Be sober, watch and pray, that you enter not into Temptation. To day if you hear the Voice of the Lord, harden not your Hearts, but work out your Salvation with Fear and Trembling.*

And let every one repent of his Sins, that God do not again humble us, and we be forced to be grieved over any of you, but that you living godly with one Accord, may be our Joy and Crown in the Lord.

But since God must work in us both to will and to do according to his good Pleasure, let us, with Confession of our Sins, call upon his Name.

O most righteous God and merciful Father, we bewail our Sins before thy most high Ma.

Majesty, acknowledging that we have deserved that Sorrow and Grief which hath been caused by the Cutting of this Person, once a fellow-Member; yea, we all deserve in Regard of our great Sins, if thou shouldst enter into Judgment with us, to be eternally separated from Thee. But thou, O Lord, art gracious unto us, for Christ his Sake. Pardon unto us our Sins, for we are heartily sorry for the same: Work in us a greater Measure of Sorrow for them, that we fearing thy Judgments which thou executest against stubborn and impenitent Sinners, may labour so much the more to please Thee. Grant that we may keep ourselves from all Pollutions and Defilements of the World, and of all those who are cut off from the Communion of the Church; that we may not make ourselves Partakers of their Sins, and that those who are cut off, may be brought to Shame for their Sins. And since Thou takest no Pleasure in the Death of Sinners; but that they return and live; and stillest always open the Bosom of thy Church to receive penitent Sinners; be pleased to kindle in us a right Zeal, that both by our Admonitions and Examples we may labour to recover this excommunicated Person, and all such who through Infidelity and Wickedness of Life are going astray. Bless our Admonitions, that we may have Cause to rejoice over him, for whose Sake we are now in Heaven, that thy holy Name may be glorified through the Lord Jesus Christ, who hath taught us to pray.

Our Father, &c.

F O R M

*For the Receiving and Admitting
again of excommunicated
Persons.*

BELOVED in the Lord, it is known unto you, that sometime past our fellow-Member N. hath been excommunicated and cut off from the Church of Christ. Now we can not conceal from you; how that he

through the fore-named Remedy, as also through good Admonitions and your Prayers, is come so far, that he is ashamed of his Sins; and desireth to be received again into the Fellowship of the Church.

Since therefore we are by God's Command bound to receive such with Joy, and yet to keep also good Order Therefore we give you here to understand, that we are resolved to loose again the fore-named excommunicated Person from the Bond of Excommunication at the next Time, when by the Grace of God we shall celebrate the Supper of the Lord, and to receive him again into Fellowship with the Church, except there be some who in the mean while shall shew any lawful Cause, wherefore this ought not to be done; which you are to signify to us berimes. In the mean Time every one of you is to praise the Lord for his Mercy manifested to this poor Sinner, and to intreat Him, to perfect His Work in him to his everlasting Salvation.

{ If no Impediment be brought, the Minister }
is to proceed to the Receiving of the excom-
municated Person again after this following }
Manner.

Beloved Christians, we have the last Time acquainted you with the Repentance of our fellow Member N. that he with your Consent may be received again into the Church of Christ: Since therefore no Body hath brought any thing whereby his Admission should be deferred, therefore we intend at this Time to proceed to the Same.

The Lord Jesus Christ, Math. 18. having confirmed the Sentence of the Church in the Excommunication of an impenitent Sinner, declareth thereupon presently, that; *what soever his Ministers shall loose on Earth, shall be loosed in Heaven.* Whereby he gives to understand, that when any Body is cut off from the Church, that thereby he is not bereaved of all Hope of Salvation, but that he can be loosed again from the Bond of his Condemnation. Therefore, since God doth declare in his Word, that he hath no Pleasure in the Death of a Sinner; but that he be converted and live; the Church in like Manner hath hope
of

of the Conversion of the Excommunicated Sinner, and keeps her Bosom open to receive again the Penitent. Therefore doth the Apostle exhort, 1. Cor. 5. that the Corinthian (whom he had declared, should have been cut off from the Church) be received and comforted again, since that after he had been reprov'd by many, he is come to the Knowledge of his Sin, lest he be swallowed up by overmuch Heaviness, 2. Cor. 2. Secondly, Christ in the fore-named Place doth teach, that the Sentence of Absolution, which is pronounced to such a Penitent Sinner according to the Word of God, is accounted stedfast and firm with the Lord, therefore ought no Body who doth uprightly repent, make any Question but that he is received of God, as Christ saith Joh. 20. *Whose-soever Sins ye remit, they are remitted unto them.*

To come therefore to the Business in Hand, I ask you N. whether you declare here before God and his Chprch, from your Heart, that you are truly sorry for your Sins and Obstinacy, for which you have most justly been cut off from the Church; and whether you do unfeignedly believe that God hath forgiven and doth forgive your Sins for Christ his Sake, and therefore are desirous to be received again into the Church, promising from hence-forth to carry yourself in all Piety according to the Word of God?

Answer. Yes.

[Hereupon shall the Minister say further.]

We who in the Name and Authority of the Lord Jesus Christ, being met here, declare you N. to be loosed from the Bonds of Excommunication, and do receive you again into the Fellowship of the Church, the holy Sacraments, and all other spiritual Blessings and Benefits which God hath promised, and makes good to his Church; in which may the eternal God preserve you through his only begotten Son Jesus Christ.

Amen.

Rest therefore assured, beloved Brother, that the Lord hath received you again in Mercy: Be careful to take Heed of the subtile

Temptations of Satan, and the Wickedness of the World, that you fall not again into Sin.

Love the Lord Jesus Christ, for many Sins are forgiven you.

And ye, beloved Christians, receive this Brother with hearty Affection: Rejoyce that he who was dead, is made alive again; who was lost, is found again: Rejoyce with the Angels in Heaven over this Sinner, who repenteth: Hold him no longer as one who is a Stranger, but a fellow-Citizen of the Saints, and of the Household of God. And whereas we can have no good Thing from ourselves, let us bless and thank the Lord Almighty for this his Mercy, and further call upon his Name, thus.

G Racious God and Father, we bless Thee through Jesus Christ, that thou hast given to this our fellow Brother Repentance to Life; and us Cause to rejoyce in his Conversion: We pray Thee, assure him more and more of the Forgiveness of his Sins, that he may receive Fullness of Joy, and greater Willingness to serve Thee. And whereas he hath offended many by his Sin, grant that he may edify many by his Conversion, that he may walk in thy Ways steadfastly to the End: And let us learn by his Example, that there is Mercy with Thee, that thou mayest be feared: And esteeming him our fellow-Brother, and co-Heir of eternal Life, we may serve Thee together, with a child-like Fear and Obedience all the Days of our Life, through our Lord Jesus Christ, in whose Name we conclude our Prayers, saying:

Our Father, &c.

F O R M

*For the Confirmation of the Ministers
of the Word.*

{ After Sermon and Prayers are ended, the }
{ Minister shall say thus to the People. }

Beloved Brethren: It is known to you, how that we, three several Times have publickly propounded unto you the Name of our fellow-Brother N. here present; to understand if there was any Body who had any Thing against him either in Doctrine or Life, whereby he might be hindred from being confirmed in the Ministry of the Word: Seeing now that no Body hath shewed any lawful Exception aginst his Person, therefore are we now, in the Name of the Lord, to proceed to his Confirmation. For which Cause you N. and all ye who are present, are to hearken to a Short Declaration from the Word of God touching the Institution and Work of the Pastor, or Minister of the Word.

Where, in the first Place you are to observe: That God our Heavenly Father having purposed to call and assemble from amongst sinful Mankind, a Church to everlasting Life; useth hereunto out of his singular Grace, the Ministry of Men; therefore saith Paul: *That Christ hath given some to be Apostles, some to be Prophets, some Evangelists, some Pastors and Doctors for the Perfecting of the Saints, for the Work of the Ministry; namely, the Edification of the Body of Christ.* Out of which we see that the Apostle saith, that among others, the Pastor's Office is an Institution of Christ.

Now, what belongs to his holy Office, we can easily see out of the very Name given unto it: For as the Charge of a common Shepherd is to feed the Flock committed unto his Charge, to lead, rule, and protect the Same: So is it with the spiritual Pastors, who are set over the Church which God calls unto Salvation and esteems as the Sheep of his Pasture. The Pastures wherewith these Sheep

are to be fed, are Nothing else but the Preaching of the Word of God, with the Service of Prayer, and Administration of the holy Sacraments: The same Word of God is also the Staff wherewith the Flock is led and ruled; consequently the Office of the Pastors and Ministers of the Word of God consists herein:

First; That they faithfully propound the Word of God contained in the Writings of the Prophets and Apostles, and apply the same both in general and particular to the Edification of the Hearers: Instructing, Admonishing, Comforting and Reproving, according to every ones Necessity: Preaching Conversion to God, and Reconciliation with Him through Faith in Christ; as also refuting with the Word of God all Errors and Heresies which are repugnant to sound Doctrine. All this is plainly discovered unto us in holy Scripture; For the Apostle Paul saith, that *these labour in the Word*; and elsewhere he saith, that this ought to be done according to the rule of Faith, that a Pastor must hold fast that faithful and sincere Word which is according to Doctrine, and divide it aright: Also, he that prophesyeth (that is, who teacheth God's Word) must speak to Edification, Admonition and Comfort. In another Place, he doth set Himself as a Pattern to Pastors, declaring that he openly and in Houses hath taught, and testified the Conversion to God and Faith in Jesus Christ. But we read in an especial Manner a true Description of the Office and Ministry of the Gospel, 2. Cor. V. 18 19. wherein the Apostle speaks after this Manner: *All Things are of God, who hath reconciled us to Himself through Jesus Christ, and hath given to us (namely to the Apostles and Pastors) the Ministry of Reconciliation, to wit: That God was in Christ, Reconciling the World unto Himself, not imputing their Trespases unto them, and hath committed to us the Word Reconciliation.* Now then, we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's Stead to be reconciled to God.

Touching Refutation of unsound Doctrine saith the Apostle to Titus, Chap. 1. vers. 6. That a Minister must hold fast the faithful Word of God, that he may be able by sound Doctrine to convince and put to Silence the Gainsayers.

Se-

Secondly, The Office of the Pastor is publicly so invoke the Name of God in the Behalf of the whole Assembly. For what the Apostles say, *We will give ourselves to Prayer, and the Ministry of the Word*; the same is common to these Pastors with the Apostles: To which End the Apostle Paul thus exhorteth Timothy. *Wherefore I exhort, that first of all Supplications; Prayers, Intercessions, and giving of Thanks be made for all Men; for Kings, and for all in Authority.*

Thirdly, Their Order is to administer the holy Sacraments which the Lord hath ordained and instituted as a Seal of his Grace; as appeareth out of the Command which Christ hath given to his Apostles, and in them to all Pastors: viz. *Baptize them in the Name of the Father, and of the Son, and of the Holy Ghost.* In like Manner; *I received of the Lord that which I also delivered unto you. That The Lord Jesus the Night, &c.*

Fourthly, The Office of the Minister of the Word, is to keep the Church in good Discipline, and to rule them after that Manner which the Lord hath ordained. For Christ having spoken of Christian Reproof, saith thus to his Apostles, *What you shall bind on Earth, shall be bound in Heaven:* And Paul will have Ministers to be able to govern their own Houses well, because otherwise they should not be able to govern well the Church of God. For this Cause also the Pastors are called Householders of God, and Bishops, *that is, Overseers and Watchmen;* for they have the Inspection of the House of God, wherein they converse, to the End that all things may be done decently and in Order, and that they open and shut with the Keys, committed unto them, the Kingdom of Heaven, according to the Charge given unto them of God.

Out of these Things it doth appear, what an honourable Work the pastoral Office is, since that such great Things are done by the Same; yea, how necessary it is to Men for the Salvation of their Souls: Which is the Reason also, why God would have this Office always to remain. For thus speaks Christ to his Apostles, when He sends them abroad to exercise this holy Function: *Lo, I am with you alway, even to the End of the World.*

Where we see, that his Will and Pleasure is, that this holy Office should be kept and

maintained always upon Earth, unto the End of the World: For, those Persons to whom He spake, cannot live to the End of the World, and therefore Paul exhorteth Timothy, that he would commit that which he heard of him to faithful Men, who are able to teach Others also. And to this End also he ordained Titus to be a Pastor, and commanded him that he should ordain Bishops and Elders in every Place.

For as much therefore, as we, for the Maintaining of this Office in the Church of God, are now to ordain a new Minister of the Word; and having sufficiently spoken of the Charge thereof: Therefore you N. are to answer to that which shall be propounded unto you, that so it may appear to every one that you are minded thus to receive this Charge.

First. I ask you, whether you feel in your Heart that you are lawfully called of the Church, and consequently of God Himself, to this holy Office?

Secondly. Whether you hold the Scriptures of the Old and New Testament to be the only Word of God, and perfect Doctrine to Salvation: And whether you reject all Opinions which are repugnant to the Same?

Thirdly. Whether you promise to discharge your Office faithfully according to the same Doctrine, & to adorn your Doctrine with a godly Life; submitting yourself to the Admonitions of the Church, (if you should come to miscarry either in Doctrine or Life,) according to the received Order of the Churches?

(Hereupon he shall answer;)

Yes, from my Heart.

{ Then shall the Minister, who demandeth }
{ these Questions of him, or another, if there }
{ be more than one, lay his Hands upon him; }
{ and say thus: }

[NOTA. This Ceremony shall not be used in the Confirmation of those, who have been in the Ministry before.]

God our heavenly Father, who hath called you to this holy Office, enlighten you by his holy Spirit, strengthen you by his Grace, and so govern you in your Ministry, that you may walk

walk therein decently and fruitfully, as you ought; to the Glory of his Name, and Enlargement of the Kingdom of his Son Jesus Christ, Amen.

Afterwards shall the Minister from the Pulpit admonish the Minister confirmed, and the whole Church in the following Manner.

Take heed therefore, beloved Brother and fellow Servant in Christ, unto yourself, unto your Doctrine, and to the whole Flock, over which the Holy Ghost hath made you Overseer; to feed the Church of God, which He hath purchased with his own Blood. Love the Lord Christ, and feed his Sheep, taking Oversight thereof not by constraint, but willingly; not for filthy Lucre's Sake, but with a willing Mind; not as being Lord over the People of God, committed to you; but as one who is made a Pattern to the Flock. Be an Example to the Faithful, in Word, in Conversation, in Love, in Faith, in Purity. Hold on in Reading, Admonishing, Instructing: Neglect not the Gift which is given unto you: Be diligent that your Progress may be made manifest to all.

Take heed to the Doctrine, and be constant therein; bear patiently all Sufferings and Oppressions as a good Soldier of Jesus Christ. If you do these Things, you shall save yourself, and those that hear you; and when the chief Shepherd shall appear, you shall receive the incorruptible Crown of Glory.

And ye, beloved Christians, receive this your Minister in the Lord with all Joy, and hold such in Esteem; remember that God through him speaks to you and beseeches you. Receive his Word, which he according to the Scripture shall declare unto you; not as the Word of Man, but as it is indeed the Word of God: Let the Feet of those who preach unto you the glad Tidings of Peace, be welcome unto you: Be obedient to those who are set over you in the Lord, for they watch for your Souls as those who must give an Account thereof; that they may do it with Joy and not with Grief, for this is not profitable for you. If you do These things, it shall come to pass that the Peace of God shall enter into your Houses, and that receiving this Man in the Name of a Prophet,

ye shall receive the Reward of a Prophet, and through his Word believing in Christ, shall inherit eternal Life through Christ.

Yet since no Man is of himself fit for these things; let us call upon the Name of God, with Thanksgiving.

Merciful Father, we bless Thee, that thou hast been pleased out of lost Mankind, to gather a Church to everlasting Life through the Ministry of Man, and that thou hast so graciously provided a faithful Minister for this Church in this Place: We beseech Thee, to fit him more and more with thy Spirit for the Ministry to which thou hast called him. Enlighten his Mind to understand the holy Scriptures: Give him Utterance to publish and administer the Mysteries of the Gospel with an undaunted Spirit: Furnish him with Wisdom, and Courage, to rule aright the People, over whom thou hast set him, and to keep them in Christian Peace; that so thy Church may under his Ministry and by his good Example increase in Number and Virtue: Give him Courage in all Difficulties and Troubles which he may meet with in his Ministry; that he being strengthened through the Comforts of thy Spirit remaining stedfastly to the End, may be received with all thy faithful Servants into his Master's Joy. Grant also to this People thy Grace, that they may carry themselves aright towards this their Minister; acknowledging him sent of Thee; receiving his Doctrine with all Reverence, and Submitting themselves to his Exhortations: That so believing in Christ through his Word, they may be made Partakers of everlasting Life. Hear us, gracious Father, for thy dear Son his Sake, who hath taught us to pray after this Manner.

Our Father, &c.

FORM

F O R M

For the Confirmation of Elders and Deacons, when they are confirmed at the same Time; and if Elders and Deacons be confirmed separately, then shall this Form be used according to Occasions.

Beloved Christians; you know, that we now at several Times have propounded unto you the Names of our fellow-Brethren here present, who are called to the Office of Elders and Deacons to this Church, to know whether there be any that hath any Thing against them why they should not be Confirmed in their Offices. Since that no Body is come before us, who hath brought any lawful Exception against them, therefore we are to go on at this present with the Confirmation of the Same. For this end ye N. N.; who are to be confirmed, hearken first to a short Declaration concerning the Institution and the Offices of Elders and Deacons.

Concerning the Elders: It is to be observed, that the Name of Elders (which Name is taken out of the Old Testament, and signifieth a Person who is placed in an honourable Office of Government over others) is given to two Sorts of Persons who serve in the Church of Christ. For the Apostle saith, *The Elders who rule well, are worthy of double Honour, especially those, who labour in the Word and Doctrine*: Out of which it is manifest, that in the Apostolical Church there have been two Sorts of Elders; whereof the first have laboured in the Word and Doctrine, and the others not: The former were the Ministers of the Word, the Pastors, who preached the Gospel, and administered the Sacraments, but the others who did not labour in the Word, yet serving the Church, had a special Charge; namely, that they took Over-Sight of the Church, and with the Minister of the Word did rule the Same. For after the Apostle Paul had spoken Rom. 12. of the Ministry of the Word, as also of the Office of the Deacons, he speaks of this Of-

fice afterwards separately, saying: *He that ruleth, let him do it with all Diligence*, and so in another Place, 1. Cor. 12. Among other Offices which God hath ordained in his Church, he reckons Government: insomuch that this Sort of Ministers, is given as a Help and Assistance to the others who preach the Gospel; as in the Old Testament the Levites were joined to the Priests in the common Service of the Tabernacle, to be Helpers unto them in those Things, which the Priests alone could not perform, remaining notwithstanding, distinct Offices. Besides this, it is necessary that to the Ministers of the Word such Men be joined in the Government of the Church; that all Lording and Tyranny, which can creep in sooner, if the Government lie in the Hand of one, or few, may be kept out of the Church; and so the Ministers of the Word and the Elders make up one Assembly, being as a Senate of the Church, and representing the whole Church; whereunto Christ had respect, when He saith; *Tell the Church*, which cannot be meant of each particular Member of the Church apart, but very well of those, who by the Church are chosen, to govern the Same.

The Office of the Elders, consists herein.

First. To take with the Ministers of the Word the Over-Sight of the Church committed unto them: Carefully to look to it, that every one carry himself aright in his Confession, and in his Conversation: To admonish those who carry themselves scandalously, and to take heed, so much as lies in them, that the Sacraments be not profaned: As also to deal with the impenitent according to Christian Discipline, and to receive them again when penitent, into the Bosom of the Church; as is manifest not only out of the forenamed Saying of Christ, but also out of other Places of Scripture, 1 Cor. 5. 2 Cor. 12. wherein it is apparent, that these Things belong not to one, or a few, but to Many, who are ordained thereunto.

Secondly. Whereas the Apostle commandeth that among Christians *all Things be done decently and in Order*, and no Body ought to minister in the Church, but such as are lawfully called thereto, according to Christian Constitutions concerning the Same: Therefore it belongs also to the Office of Elders, to take Care thereof and of all Things, which concern the good Estate of the Church; to

assist the Minister with their Counsel and Advice; yea, all Christians with Advice and Consolation.

Thirdly. It belongs also to the Charge of Elders to look to the Doctrine and Life of the Ministers of the Word, to the End all may be ordered to the Edification of the Church; and that no strange Doctrine be propounded, according to that which we read Acts 20. where the Apostle admonisheth to watch diligently against the Wolves who might come into the Sheepfold of Christ: And that they may do this the better, the Elders are bound to search diligently the Scriptures, and to exercise themselves continually in Meditating upon the Mysteries of the Faith.

Concerning the Deacons; of the Original and Institution of their Office we may read Acts 6. where we find, that in the Beginning, the Apostles themselves did serve the Poor, at whose Feet were laid down the Price of those Goods that were sold, and by whom Distribution was made to every one according to his Need; but when afterwards there arose a Murmuring, because the Widows of the Grecians were neglected in the daily Ministration, therefore there were elected (by the Advice of the Apostles) Men who should make it their Work to serve the Poor, that so the Apostles might give themselves continually to Prayer and the Ministry of the Word: And this hath been kept from that Time forward in the Church, as doth appear Rom. 12. where the Apostle, speaking of this Office, saith, *that Those who distribute, shall do it with Sincerity*; and 1 Cor. 12. speaking of Helpers, he doth thereby understand those who are ordained by the Church to help the Poor and miserable in their Necessities. Out of which Places it doth sufficiently appear what belongs to the Office of the Deacons; namely.

First, That they collect and keep with all Faithfulness and Diligence the Goods which are given to the Poor; yea, to do their utmost Endeavours, that many good Means may be found out for the Relief of the Poor.

The second part of their Office, consists in the Distribution: wherein is not only required Discretion and Prudence, to give the Alms to none but where there is need; but also Simplicity and Chear-

fulness to distribute the Alms with an hearty Affection to the Poor, according to that of the Apostle. Rom. 12. 1 Cor. 12. For which End it is necessary that they do not only relieve the Poor with outward Gifts, but also with comfortable Words out of the Word of God.

To the End therefore, beloved Brethren N. N., that every one may see that you are willing to take upon you the forenamed Offices, every one in his Place, you shall give Answer to that which shall be propounded unto you.

First. I ask you, both Elders and Deacons, whether you do not feel in your Hearts that you are lawfully called to these holy Offices, each to his, by the Church, and consequently by God Himself?

Secondly. Whether you hold the Scriptures of the Old and New Testament to be the only word of God, & the perfect Doctrine to Salvation; rejecting all Doctrines which are repugnant to the same?

Thirdly. Whether you promise to perform your Offices as they have been now described, with all Faithfulness according to your Power?

Ye Elders N. N. in the Government of the Church with the Ministers of the Word; and ye Deacons N. N. in the Ministering to the Poor.

Further, do ye promise both together, to carry yourselves in all Godliness; submitting yourselves also to the Admonition of the Church, in Case you should come to Miscarry?

Hereupon ye shall answer, *Yes.*

[Whereupon the Minister shall say,]

The Almighty God and Father give unto you all, his Grace, that you may walk in these your Offices faithfully and fruitfully. Amen.

{ The Minister shall further admonish them, }
as also the whole Church, in this following }
Manner.

Wherefore ye Elders, be diligent in Governing the Church, which, with the Ministers of the Word, is committed unto you. Be also Watchmen over the House and City of God, to admonish every one faithfully, and to warn them of their Perdition. Take heed

heed that the Purity of Doctrine and Godliness of Life be maintained in the Church.

And ye Deacons, be diligent in Collecting of the Alms, prudent and chearful in Distributing of the Same. Assist the oppressed, relieve the true Widows and Orphans, shew Mercifulness to all, but especially to the Household of Faith.

Be ye all faithful in your Offices, and hold the Mysteries of Faith in a pure Conscience, and be good Examples in all Things to the People. In so doing you shall purchase to your selves a good Degree, and great Boldness in the Faith which is in Christ Jesus, and hereafter enter into your Master's Joy.

On the other Side, beloved Christians, receive these Persons as Servants of Christ; count the Elders who discharge well their Office, worthy of double Honour: Give yourselves willingly to their Over-Sight and Government: Provide good Means for the Deacons to the Relief of the Poor: Be Charitable, ye Rich, give liberally, and contribute willingly. And ye Poor, be Poor in Spirit, and carry yourselves respectfully towards those who provide for you: Be thankful towards them, and murmur not: Follow Christ for the Food of your Souls, and not for the Loaves. He who hath stolen (or been burdensome to his Neighbour) let him steal no more, but work with his Hands, that he may give to those who are in Want. If ye do this, every one that belongs to him, ye shall receive of the Lord the Wages of Righteousness. But since we are not able of ourselves to do this, let us call upon the Name of our God.

O Lord God, Heavenly Father, we thank Thee that for the better Edification of thy Church, Thou hast been pleased to ordain with the Ministers of the Word, Rulers and Helpers, by whom thy Church may be kept in Peace and Prosperity, and the Poor be maintained: And that Thou hast given us into this Place, Men of good Testimonies, who are furnished with thy Spirit. We beseech Thee, give unto them more and more, such Gifts, as are Necessary for them in their Ministrations, the Gift of Wisdom, of Courage, of Discretion and of Goodness; that so each of them may carry himself aright in his Office: The Elders, in taking a careful Over-Sight of the Doctrine of Life,

in Keeping out of the Sheepfold of Christ all Wolves, and in Reproving and Admonishing all Persons who are going astray. In like Manner the Deacons, in a diligent Receiving, and free and prudent Distributing of the Alms to the Poor, and in Comforting of the Same with thy holy Word. Give Grace both to the Elders and Deacons, that they may persevere in their faithful Labour; and not shrink back or grow weary through any Trouble or Pain, or Love of the World. Grant also thy special Grace to this People, over whom they are set, that they may submit themselves willingly to the good Exhortations of the Elders, counting them worthy of Honour for their Office Sake. Grant to the Rich liberal Hearts towards the Poor, and to the Poor thankful Hearts towards those who are helpful to them, and serve them; that so every one carrying himself aright in his Office, thy holy Name may be magnified, and the Kingdom of thy Son Jesus Christ enlarged: In whose Name we conclude our Prayer with that Form of Prayer which He hath taught us.

Our Father, &c.

F O R M

*For the Confirmation of Marriage
before the Church.*

Since that married Persons are by Reason of Sin subject to many Miseries and Crosses: To the End that you N. and you N. (who desire here openly to have your Marriage Bond confirmed in the Name of God before his Church) may be assured in your Heart of the Assistance of God in your Crosses; therefore hearken out of the Word of God, how honourable the married State is, and that it is an Ordinance of God which is pleasing to Him: Therefore also will he bless and assist married Persons, according to his Promise; on the contrary judge and punish Whoremongers and Adulterers.

First, therefore ye shall know, that God our Father (after He had created the Heaven, the Earth, and all that is therein) hath also created Man after his Image, that he might be

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Lord

Lord over all the Beasts of the Field, the Fishes in the Sea, and the Birds of the Air: And after He had created Man, He said, *It is not good that Man should be alone, I will make him a Help meet for him; and the Lord God caused a deep Sleep to fall on Adam, and he slept; and He took one of his Ribs, and closed up the Flesh instead thereof; and the Rib which the Lord God had taken from Man, made He a Woman, and brought her unto the Man. And Adam said, This is now Bone of my Bones, and Flesh of my Flesh, she shall be called Woman, because she was taken out of Man; therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife, and they twain shall be one Flesh.*

Therefore ye are not to doubt but the married State doth please the Lord God; for He hath made Adam his Wife, brought her unto him; and gave her to him to be his Wife: Thereby witnessing, that he to this Day doth bring, as with his Hands, to every Man his Wife: For this Cause also the Lord Jesus Christ hath honoured this State with his Presence, Gifts, and Miracles in Cana of Galilee, shewing thereby that the married State is to be kept honourably, and that he will assist married Persons, yea then; when they least of all are thinking upon it.

But that ye may live godly in this State, you must know the Reasons wherefore God hath instituted the Same.

The first Reason, is; that each faithfully assist the other in all Things that belong to this Life, and a better.

Secondly. That they bring up the Children, which they shall get, in the true Knowledge and Fear of God, to his Glory, and their Salvation.

Thirdly. That each of them avoiding all Uncleaness and evil Lusts, may live with a good and quiet Conscience. For, to avoid Fornication, let every Man have his own Wife, and every Wife her own Husband; insomuch that all who are come to their Years, and have not the Gift of Continence, are bound by the Command of God, to enter into the married State, with Knowledge and Consent of Parents, or Tutors and Friends; *that so the Temple of God, which is our Body, may not be defiled, for, whosoever defileth the Temple of God, him shall God destroy.*

Next, you are to know, how each is bound to carry respectively towards the other, according to the Word of God.

First. You who are the Husband, shall know, that God hath set you to be the Head of your Wife, that you, according to your Ability, shall lead her with Discretion; Instructing, Comforting, Protecting her, as the Head rules the Body; yea, as Christ is the Head, Wisdom, Consolation and Assistance to his Church. Besides, you are to love your Wife as your own Body, as Christ hath loved his Church: You shall not be bitter against her, but dwell with her as a Man of Understanding, giving Honour to the Wife as the weaker Vessel, considering that ye are joint Heirs of the Grace of Life, that your Prayers be not hindered: And Since it is God's Command, that the Man shall eat his Bread in the Sweat of his Face, therefore you are to labour diligently and faithfully, in the Calling wherein God hath set you, that you may maintain your Household honestly, and likewise have Something to give to the Poor.

In like Manner shall you, who are the Wife, know, how you are to carry yourself towards your Husband, according to the Word of God: You are to love your lawful Husband, to honour and fear him, as also to be obedient unto him in all lawful Things, as to your Lord, *as the Body is obedient to the Head, and the Church to Christ. You shall not exercise any Dominion over your Husband, but be silent; for Adam was first created, and then Eve to be an Help to Adam; and after the Fall, God said to Eve, and in her to all Women; Your Will shall be subject to your Husband: You shall not resist this Ordinance of God, but be obedient to the Word of God, and follow the Examples of godly Women, who trusted in God, and were subject to their Husbands; as Sarah was obedient to her Husband, calling him her Lord: You shall also be an Help to your Husband in all good and lawful Things, looking to your Family, and walking in all Honesty and Vertue without wordly Pride, that you may give an Example to others of Modesty.*

Wherefore you N. and you N. having now understood that God hath instituted Marriage, and what He commands you therein: Are ye willing thus to carry yourselves in this holy

State.

State, as you here do confess before this Christian Assembly, and are desirous that you be confirmed in the Same?

Answer. Yes.

{ *Whereupon the Minister shall say to the Assembly,*

I take you all, who are met here, to witness, that there is brought no lawful Impediment.

[*Further to the married Persons*]

Since then it is fit that you be furthered in this your Work: The Lord God confirm your Purpose, which He hath given you; and your Beginning be in the Name of the Lord, who made Heaven and Earth.

{ *Hereupon they shall join Hands together, and the Minister speak first to the Bridegroom.*

N. Do you acknowledge here before God, and this his holy Church, that you have taken, and do take to your lawful Wife N. here present, promising her never to forsake her, to love her, faithfully to maintain her, as a faithful and pious Husband is bound to do to his lawful Wife; that you will live holily with her; keeping Faith and Truth to her in all Things according to the Holy Gospel?

Answer. Yes.

[*Afterwards to the Bride.*]

N. Do you acknowledge here before God, and this his holy Church, that you have taken, and do take to your lawful Husband N. promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping Faith and Truth to him in all Things, as a pious and faithful Wife is bound to her Husband, according to the Holy Gospel?

Answer. Yes.

[*Then the Minister shall say;*]

The Father of Mercies, who hath called you out of his Mercy to this holy State of Marriage, knit you together with true Love and Faithfulness, and give you his holy Blessings. *Amen.*

Hearken now how firm this Bond of Marriage is, as *Matth.* describes *Chap. 19. Vers. 3, 4, 5, 6, 7, 8, 9.*

The Pharisees came unto Christ, tempting Him, and saying unto Him, Is it lawful for a Man to put away his Wife for every Cause? and He answered and said unto them, Have ye not read, that he which made them at the Beginning, made them Male and Female? and said, For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife: and they twain shall be one Flesh. Wherefore they are no more twain, but one Flesh. What therefore God hath joined together, let no Man put asunder. They say unto Him, Why did Moses then command to give a Writing of Divorcement, and to put her away? He said unto them, Moses, because of the Hardness of your Hearts, suffered you to put away your Wives: but from the Beginning it was not so. And I say unto you, Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery: and whoso marrieth her which is put away, doth commit Adultery.

{ *Afterwards shall the Minister command the married Persons to kneel down, and exhort the Church to pray for them.*

Almighty God, who shewest thy Power and Goodness in all thy Works and Ordinances, who hast said from the Beginning that it is not good that Man should be alone, and for that Cause hast made a Help meet for him, and hast ordained that these two should be one; who also dost punish all Uncleaness: We beseech Thee, since thou hast called these two Persons to the State of Marriage, and knit them together, that thou wilt give unto them thy holy Spirit, that they may live holily together with a true and firm Faith, according to thy holy Will, and set themselves against all Manner of Sin. Bless them, O Lord, as Thou blessedst those faithful Fathers, thy Friends and Servants,

G 2

Abr-

Abraham, Isaac, and Jacob; that being Partakers of that Covenant which thou confirmedst to those thy Servants, they may educate in a godly Manner, the Children which thou shalt be pleased to give them, to the Honour of thy holy Name, to the Edification of thy Church, and Propagation of the Gospel. Hear us, Father of all Mercies, through Jesus Christ, in whose Name we pray further,

Our Father, &c.

Hearken now unto the Promise which God made in the 128 Psalm.

1 Blessed is every one who feareth the Lord, and walketh in his Ways.

2 For thou shalt eat the Labour of thine Hands: Happy shalt thou be, and it shall be well with thee.

3 Thy Wife shall be as a fruitful Vine by the Sides of thine House; thy Children like Olive-Plants round about thy Table.

4 Behold, thus shall the Man be blessed that feareth the Lord.

5 The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the Days of thy Life.

6 Yea, thou shalt see thy Childrens Children, and Peace upon Israel.

Our blessed Lord God fill your Hearts with his Grace, and grant, that ye may live long, together in all Piety and Holiness.

A M E N.

In the-page following the Title Line 1. for Confession read Confession.

Page	2. line 10	for same	read fin
3.	45	engraf	engraft-
	46	fed	ed
	14	whichs	which
	34	ascended	ascended
4.	6	Goft	Ghoft
	26	after him add	and fo rely on him,
	41	is	his
	38	Saviour	Saviour
	46	anointed	anointed
5.	12	Proffit	Proffit
	17	perfect	perfect
6.	33	fupport	fupport
9.	28	outwardly	outwardly
	31	Washing	Washing,
10	2	after drunk	by Believers
	3	we	they
	49	Communion	Communion,
11.	32	Kingdom	Kingdom
12.	26	trough	through
	41	the le	these
13.	42	Neighbour	Neighbour
	43	his Servant	his man Ser-
	44	Maid	Maidfervant
	47	devided	divided
	46	in	in
15.	14	murder	murder
	2	Speches	Speeches
	3	Wharfoever	Whatfoever
16.	24	but	but
17.	21	earthly	earthly
18.	12	feel	feel
19.	13	officers	officers
21.	26	convince	convince
	36	tell	tells
	13	we	we
	40	the	the
22.	17	we	we
	25	Maccabees	Maccabees
23.	40	Recard	Record
		Heauen	Heaven
24.	4	further	further
	48	received	received
25.	7	thee	the
	13	draws	draw
	11	Council	Counfel
	14	ad	and
	23	conforted	comforted
27.	31	as	has
	37	exercife	exercife
28.	4	take of	take notice of
	14	Fesh	Flesh
	20	our	our

Page	28. line 33	for Prophett	read Prophets
	31	tell	tells
29.	1	contentendly	contentedly
	6	Disciple	Discipline
	13	this	the
	30	of of	of
30.	6	or	nor
	26	coveteousnefs	coveteousnefs
	38	counsel	council
	18	dispifed	despifed
	35	inrrroduce	introduce
		in the	in to the
31.	43	is is	is
32.	15	Life	Life
	31	certainly	certainly
	32	which	which
	50	then	then, though
	31	Therefore	Therefore
33.	1	ones	ones own
	8	wil	will
	15	an	and,
	18	whill	will
	29	Hononr	Honour
34.	6	tree	three
	17	ourfelves	ourfelves
	3	alle	all
	13	Weakenefs	Weaknefs
	47	tnis	this
35.	17	Crofs	[their] Crofs
	31	unto	unto us & unto
	32	not	not out
36.	13	believeth	believeth
	46	yon	you
	16	Churches	ChriftianChur-
			ches
	17	contftantly	constantly
	35	Pourpofe	Purpose
37.	32	tho	to
	13	Wether	Whether
	15	uprightly	uprightly
	47	fcandclous	fcandalous
38.	11	thet	that
	16	which	which
39.	21	Crace	grace
	47	glorius	glorious
		Boody	Body
	4	by tbe	be thy
40.	21	form	from
41.	15	Heavinefs	Heavinefs
	24	itfelf	itfelf
	32	cvery	every
	39	ont	out
42.	3	of	off of
	10	Meafure	Meafure
	16	of	off

Page 42. line 19 for of
 — 27 — of
 — 46 — since
 43. — 8 — is

read off
 — of
 — since
 — was

Page 43. line 35 for being read are
 — 23 — be — he
 44. — 26 — singular — singular
 — 35 — belong — belongs

Nota bene. Such errors as may be still remaining, shall be carefully corrected in the next edition. The reader will please to observe, that as there are two columns in each page, the line alluded to where the errors are to be found, equally extends to both the columns.

A New Version
OF THE
P S A L M S
OF
D A V I D,

By
N. TATE & N. BRADY.

*Together with some HYMNS adapted to Christian Worship,
collected from J. STENNET; J. WATTS,
S. BROWNE: and J. MASON, as used
in the English established CHURCH in
AMSTERDAM.*

And set to Musick

By

J. Z. TRIEMER.



With Privilege for the Benefit of the Poor

A M S T E R D A M,

Printed by HENRY GARTMAN, Bookseller.

M D C C L X X I I.

IT is to be Observed that the Psalms & Hymns are all set upon one & the selfsame Key viz' the C Key. And in order to find the Names of the Different Notes, two scales are added. The Ascent & descent of the half Notes in the Psalms & Hymns, are distinguished by C , F , & B , as being the Characters commonly used in Musick.



C O P Y E V A N D E P R I V I L E G I E.

DE Staaten van Holland en Westvrieland, doen te weeten: Alzo Ons te kennen is gegeven by Diaconen van de Gereformeerde Orthodoxe Engelsche Gemeente binnen de Stad Amsterdam, dat in den Jaare 1753. door Kerkenraad van de zelve Gemeente, zo als die te dier tyd actueelyk in dienst en buiten functie waren, zynde goedgevonden om de Psalmen Davids, zo als die, door Tate en Brady in Engelsche Dichtmaat gebragt, met eenige Lofzangen in hun lieder Gemeente gezongen wierden: (dewyl de zelve als toen zig geheel zonder Musiecq-Noten of eenparig gestelde wyze, tot veel verwerringe en merkelyke ergernisse in zo een plegtig stuk van den Godsdienst, bevonden:) op hunne kosten met Noten en Zangwyzen te laten voorzien: der Supplianten Prædecesseurs actueelyk door Liederen, de Musiecq kundig, hadden laten componeeren zodanige Voyzen, als waar op de gemelde Psalmen en Lofgezangen met meerder sichtiging van de Gemeente konden gezongen worden; met oogmerk om na het afdrukken der voorsz: Psalmen en Lofgezangen, met de Noten, daar op gecomponeert, den druk daar van, benevens het recht der Copie, te stellen in handen van Diaconen der gemelde Kerke, om door hen lieden gedebiteert, verkogt, en het voordeel daar op vallende ten nutte der Armen van de zelve Gemeente gebruikt te worden. Dat der Supplianten Prædecesseurs tot het drukken of doen drukken van dit zelve Werk in den Jaare 1753 van Ons Ocfroy met Seclusie van alle anderen bekomen hebbende, het zelve ook, tot merkelyk voordeel en soulaas van hunne Armen gedrukt zynde, was gedebiteert geworden; dan gemerkt het voorsz: Ocfroy in den Jaare 1768 was komen te expireeren, en dat ook inmiddels het gemelde Gezag-boek door der Supplianten Kerkenraad met byvoegingen van nieuwe Lofzangen, alle met Voyzen en Musiecq-Noten verrykt, merkelyk was vermeerderd, en dat tot verdere completeering van hun Kerkelyk Gezag-boek ook wel verëyscht wierde: (gelyk zy Supplianten ook menigmaal ondervonden hadden, dat zy het zelve niet anders konden verkopen als:) dat daar by gevoegt wierden de Heidelbergsehe Catechismus, mitsgaders de Geloofs-Belydenisse en Kerkelyke Formulieren, in maniere als die achter der Supplianten Engelsche Kerk-Bybel gevonden wierden, en

met veel moeyte en kosten door hunnen Kerkenraad van merkelyke fouten van quade Overzettinge gezuivert en door de Eerwaarde Classis van Amsterdam geapprobeert waren; en dat dierhalven de Supplianten van voorneemen waren om de zelve Catechismus, Geloofs-Belydenisse en Formulieren, vermits die uitverkogt waren, op nieuws te doen drukken in zodanig Formaat, dat de zelve gezamentlyk met de Psalmen en Lofzangen tot gebruyk van hunne Ledemaaten, en afzonderlyk van de zelve tot nutte van de Jeugt konden verstreken. Dog dat, dewyl de Supplianten bedugt waren, of niet wel sommige baatzockende menschen mogten onderneemen, om, tot Præjudicie van der Supplianten Armen, en van hunne Kerke, het voorsz: Werk, waar toe zo veel moeyte en kosten waren aangewend, te doen drukken, nadrukken en uitgeeven. Zo keerden zy Supplianten zig tot Ons, gantsch onderdanig verzoekende, dat het Ons geliefde aan de Supplianten op nieuws te verleenen Privilegie, voor den tyd van vyftien eerstkomende en agtereenvolgende Jaaren, om het bovengemelde Engelsche Psalmboek en Lofzangen met de daar op gemaakte Musiecq-Noten, mitsgaders der Supplianten verbeeterde Overzettinge van de Heidelbergsehe Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, 't zy te zamen of afzonderlyk, in wat formaat het ook zyn mogte, alleen en met Seclusie van alle anderen, te mogen drukken, doen drukken, uitgeeven en verkoopen; met verbod aan een iegelyk buiten hen Supplianten op zekere groote poene, by Ons daar tegen te stellen, om binnen den voorsz: tyd het gemelde Psalmboek en Lofzangen met de daar op gecomponeerde Musiecq-Noten, mitsgaders der Supplianten verbeeterde Overzettinge van de Heidelbergsehe Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, het zy te samen of afzonderlyk, in deese Landen in eenig Formaat, onder wat voor pretext het ook zoude mogen zyn, te drukken, te doen drukken, uitgeeven en verkopen, of elders buiten deese Landen gedrukt zynde in te voeren en te verkopen, en daar van te verleenen Ocfroy in ordinaria forma: ZO IS 'T, dat Wy, de zaake en 't verzoek voorsz: overgemerkt hebbende, en geneegen weefende ter bede van de Supplianten, uit Onze regte wetenschap, Souveraine

magt en autoriteit, de zelve Supplianten, by Ampliatië van het Oefroy aan de zelve op den 7den July 1768. door Ons verleent, geconsenteert, geaccordeert en geofroyeert hebben, consenteeren, accordeeren en ofroyeeren hen by deeze, dat zy gedurende den tyd van vyftien eerst agtereenvolgende Jaaren, der zelve verbeterde overzetting van de Heidelbergfche Catechismus, Geloofs-Belydeniffe en Kerkelyke Formulieren, het zy te zamen met der zelve Engelich Psalmboek en Lofzangen, of afzonderlyk, in wat Formaat het ook zyn mogte, binnen den voorz: onzen Lande, alleen en met Seclufie van alle anderen, zullen mogen drukken, doen drukken, uytgeeven en verkopen; verbieden de daarom allen en een iegelyk, de voorschreeve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-Belydenis, Kerkelyke Formulieren, Psalmboek en Lofzangen, in 't geheel of ten deelen te drukken, na te drukken, te doen nadrukken, te verhandelen of te verkopen, of elders nagedrukt binnen den zelve onzen Lande te brengen, uit te geeven, ofte te verhandelen en verkopen, op verbeurte van alle de naagedrukte, ingebragte, verhandelde of verkogte Exemplaren, ende een boete van drie duyzend guldens daarenboven te verbeuren, te appliceeren een derde part voor den Officier die de Calange doen zal, een derde part voor den Armen ter plaatze, daar het Casus voorvallen zal, en het refterende derde part voor de Supplianten, ende dit t'elkens zo menigmaal, als dezelve worden agterhaalt: Alles in dien verftande, dat Wy de Supplianten met deezen Onzen Oefroy alleen willende gratificeeren tot verhoeding van hunne schade, door het nadrukken van de voorschreeve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-Belydeniffe en Kerkelyke Formulieren, Psalmboek en Lofzangen, zonder daar door in geenigen deele te verftaan den Innehouden van dien te authorifeeren ofte te advoueeren, ende veel min dezelve onder onze protectie ende befcherminge eenig meerder credit, aanzien ofte reputatie te geeven, nemaar de Supplianten, in cas daar inne ietwes onbehoorlyk zonde infugeren, al het zelve tot hunnen laffe zullen gehouden wesen te verantwoorden; tot dien einde wel expreffelyk begeerende, dat, byaldien zy deezen Onzen Oefroy voor de zelve verbeterde Overzetting van de Heidelbergfche Catechismus, Geloofs-Belydeniffe en Kerkelyke Formulieren, Psalmboek en Lofzangen, zullen willen ftellen, daar van geene geabbrevieerde ofte gecontraheerde mentie zullen mogen maaken, nemaar gehouden wesen, het zelve Oefroy in 't geheel en zonder enige Omiffie daar voor te drukken, of te doen drukken, ende dat zy gehouden zullen zyn een Exemplaar van de voorschreeve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-Belydeniffe en Kerkelyke Formulieren, Psalmboek en Lof-

zangen, op groot Papier, gebonden en wel geconditioneert, te brengen in de Bibliotheecq van Onze Univerfiteit te Leyden, binnen den tyd van zes weeken, nadat zy Supplianten de zelve zullen hebben beginnen uit te geeven, op een boete van zes honderd guldens na expiratie der voorz: zes weeken, by de Supplianten te verbeuren, ten behoeve van de Nederduytiche Armen van de plaats, alwaar de Supplianten woonen, en voorts op penne van met'er daad verfteeken te zyn van het effect van deezen Oefroy; en dat ook de Supplianten, fchoon by het ingaan van dit Oefroy een Exemplaar geleverd hebbende aan de voorz: Onze Bibliotheecq, by zo verre zy gedurende den tyd van dit Oefroy de zelve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-Belydeniffe en Kerkelyke Formulieren, Psalmboek en Lofzangen, zouden willen herdrukken met eenige Observatien, Noten, Vermeerderingen, Veranderingen, Correctien, of anders hoe genaamt, of ook in een ander formaat, gehouden zullen zyn wederom in een ander Exemplaar daarvan, geconditioneert als vooren, te brengen in de voorz. Bibliotheecq, binnen den zelve tyd en op de boeten en pennaliteit als voorz. Ende ten einde de Supplianten deezen Onzen Consente ende Oefroye mogen genieten, als naar behoren, laften Wy alle ende eenen iegelyken, dien het aangaan mag, dat zy de Supplianten van den inhouden van deezen doen, laften ende gedoogen, rustelyk, vreedelyk ende volkomentlyk genieten ende gebruyken; cefseerende alle belet ter contrarie. Gegeeven in den Haage onder Onzen grooten Zegel hier aan doen hangen op den vyftende October in 't Jaar onzer Heeren ende Zaligmakers duizend zeventhonderd een-en-zeventig.

P. S T Y N.

Ter Ordonnantie van de Staten

C. CLOTTERBOOKE.

Aan de Supplianten zyn nevens dit Oefroy ter hand gefteft, by Extraet Authenticq haar Ed. Gr. Mog. Resolutien van 28den Juny 1715: en 30sten April 1728: ten eynde om zig daar naar te reguleeren.

A New Version of the PSALMS OF DAVID.

P S A L M I I L



P S A L M I

1 **H**OW blest is he who ne'er contents,
by ill advice to walk;
Nor stands in Sinners Ways, nor sits
where men prophanely talk.
2 But makes the perfect Law of God
his Business and Delight;
Devoutly reads therein by Day,
and meditates by Night.
3 Like some fair Tree which fed by Streams,
with timely Fruit does bend,
He still shall flourish, and success
all his Designs attend.
4 Ungodly Men and their Attempts,
no lasting Root shall find;
Untimely blasted and dispers'd,
like Chaff before the Wind.
5 Their Guilt shall strike the Wicked dumb,
before the Judge's Face:
No formal Hypocrite shall then
amongst the Saints have place.
6 For God approves the just Man's Ways,

to Happiness they tend;
But Sinners and the Paths they tread,
shall both in Ruin end.



P S A L M I I

1 **W**ITH restless and ungovern'd Rage,
why do the Heathen storm;
Why in such rash Attempts engage,
as they can ne'er perform?
2 The great in Counsel and in Might,
Their various Forces bring,
Against the Lord, they all unite,
and his anointed King.
3 Must we submit to their Commands,
presumptuously they say?
No, let us break their slavish Bands,
and cast their Chains away.
4 But God, who sits enthron'd on high,
and sees how they combine,
Does their conspiring Strength defy,
and mocks their vain Design.
5 Thick Clouds of Wrath divine shall break
on

on his rebellious Foes;
 And thus will he in Thunder speak,
 to all that dare oppose.
 6 „ Tho' madly you dispute my Will,
 „ the King that I ordain,
 „ Whose Throne is fix'd on Sion's Hill,
 „ shall there securely reign.

PART II.

7 Attend, O Earth, whilst I declare
 God's uncontroll'd Decree;
 „ Thou art my Son, this Day my Heir,
 „ have I begotten thee.
 8 „ Ask, and receive thy full Demands,
 „ thine shall the Heathen be,
 „ The utmost Limits of the Lands,
 „ shall be possess'd by thee.
 9 „ Thy threat'ning Scepter thou shalt shake,
 „ and crush them ev'ry where;
 „ As massy Bars of Iron break,
 „ the Potters brittle Ware.
 10 Learn then, ye Princes, and give Ear
 ye Judges of the Earth;
 Worship the Lord with holy Fear,
 rejoice with awful Mirth.
 11 Appease the Son with due respect,
 your timely Homage pay,

Left he revenge the bold Neglect,
 incens'd by your Delay.
 12 If but in part his Anger rise,
 who can endure the Flame?
 Then blest are they whose Hope relies,
 on his most Holy Name.



P S A L M III.

1 **H**OW many, Lord, of late are grown
 the Troublers of my Peace!
 And as their Numbers hourly rise,
 so does their Rage increase.
 2 Insulting they my Soul upbraid,
 And him whom I adore;
 The God in whom he trusts, say they,
 shall rescue him no more.
 3 But thou, O Lord, art my Defence,
 on thee my Hopes rely;
 Thou art my Glory, and shalt yet
 lift up my Head on high.
 4 Since whensoever in like Distress,
 to God I made my Pray'r:
 He heard me from his Holy Hill,
 why should I now despair?
 5 Guarded by him, I laid me down,
 my sweet Repose to take;

For I through him securely sleep,
 through him in safety wake.
 6 No Force nor Fury of my Foes,
 my Courage shall confound;
 Were they as many Host as Men,
 that have beset me round.
 7 Arise and save me, O my God,
 who oft hast own'd my Cause,
 And scatter'd oft these Foes to me,
 and to thy righteous Laws.
 8 Salvation to the Lord belongs,
 he only can defend:
 His Blessing he extends to all,
 that on his Pow'r depend.



P S A L M IV.

O Lord, that art my righteous Judge,
 to my Complaint give Ear;
 Thou still redeem'st me from Distress,
 have Mercy, Lord, and hear.
 2 How long will ye, O Sons of Men,
 to blot my Fame devise?
 How long your vain Designs pursue,
 and spread malicious Lies?
 3 Consider that the righteous Man,
 is God's peculiar Choice;

And when to him I make my Pray'r,
 he always hears my Voice.
 4 Then stand in Awe of his Commands,
 flee ev'ry thing that's ill,
 Commune in private with your Hearts,
 and bend them to his Will.
 5 The Place of other Sacrifice
 let Righteousness supply:
 And let your Hope securely fix'd;
 on God alone rely.
 6 While worldly Minds impatient grow,
 more prosp'rous Times to see;
 Still let the glories of thy Face
 shine brightly, Lord, on me.
 7 So shall my Heart o'erflow with Joy,
 more lasting and more true
 Than theirs, whose Stores of Corn and Wine
 successively renew.
 8 Then down in Peace I'll lay my Head,
 and take my needful Rest;
 No other Guard, O Lord, I crave,
 of thy Defence posselt.



P S A L M V.

LORD, hear the Voice of my Complaint,
 accept my secret Pray'r;

To thee alone, my King, my God,
 will I for help repair.
 2 Thou in the Morn my Voice shalt hear,
 and with the dawning Day,
 To thee devoutly I'll look up,
 to thee devoutly pray,
 3 For thou the Wrongs that I sustain,
 canst never, Lord, approve;
 Who from thy sacred Dwelling-place,
 all Evil dost remove.
 4 Not long shall stubborn Fools remain,
 unpunish'd in thy View:
 All such as act unrighteous Things,
 thy Vengeance shall pursue.
 5 The stand'ring Tongue, O God of Truth,
 by thee shall be destroy'd;
 Who hat't alike the Man in Blood,
 and in Deceit employ'd.
 6 But when thy boundless Grace shall me,
 to thy lov'd Courts restore,
 On thee I'll fix my longing Eyes,
 and humbly there adore.
 7 Conduct me by thy righteous Laws,
 for watchful is my Foe,
 Therefore, O Lord, make plain the Way
 wherein I ought to go.

8 Their Mouth vents nothing but Deceit,
 their Heart is set on Wrong,
 Their Throat is a devouring Grave,
 they flatter with their Tongue.
 9 By their own Counsels let them fall,
 oppress'd with Loads of Sin;
 For they against thy righteous Laws,
 have harden'd Rebels been.
 10 But let all those who trust in thee,
 with Shouts their Joy proclaim;
 Let them rejoice whom thou preserv'st,
 and all that love thy Name.
 11 To righteous Men, the righteous Lord,
 his Blessing will extend;
 And with his Favour all his Saints,
 as with a Shield defend.



P S A L M VI

1 **T**hy dreadful Anger, Lord, restrain,
 and Spare a Wretch forlorn:
 Correct me not in thy fierce Wrath,
 too heavy to be born.
 2 Have Mercy, Lord, for I grow faint,
 unable to endure
 The Anguish of my aking Bones,
 which thou alone canst cure,

3 My tortur'd Flesh distracts my Mind,
and fills my Soul with Grief;
But, Lord, how long wilt thou delay
to grant me thy Relief?
4 Thy wonted Goodness, Lord, repeat,
and ease my troubled Soul;
Lord, for thy wond'rous Mercy's sake,
vouchsafe to make me whole.
5 For after Death no more can I,
Thy glorious Acts proclaim;
No Pris'ner of the silent Grave,
can magnify thy Name.
6 Quite tir'd with Pain, with groaning faint,
no hope of Ease I see;
The Night that quiets common Grievs,
is spent in Tears by me.
7 My Beauty fades; my Sight grows dim,
my Eyes with Weakness close;
Old Age o'ertakes me whilst I think,
on my insulting Foes.
8 Depart, ye Wicked; in my Wrongs
ye shall no more rejoice;
For God, I find, accepts my Tears,
and listens to my Voice.
9 He hears and grants my humble Pray'r,
and they that with my fall,

shall blush and rage to see, that God
protects me from them all.



P S A L M VII.

1 O Lord, my God, since I have plac'd
my trust, alone in thee;
From all my Persecutors Rage,
do thou deliver me.
2 To save me from my threat'ning Foe,
Lord, interpose thy Pow'r,
Lest like a savage Lion, he
my helpless Soul devour.
3 If I am guilty, or did e'er
against his Peace combine;
Nay, if I have not spar'd his Life,
who sought unjustly mine;
4 Let then to persecuting Foes,
my Soul become a Prey;
Let them to Earth tread down my Life,
in Dust my Honour lay.
5 Arise, and let thine Anger, Lord,
in my Defence engage;
Exalt thyself above my Foes,
and their insulting Rage;
6 Awake, awake, in my behalf,
the Judgment to dispense,

Which thou hast righteously ordain'd,
 for injur'd Innocence.
 7 So to thy Throne adoring Crowds,
 shall still for Justice fly;
 O therefore for their sakes resume,
 thy Judgment-Seat on high.
 8 Impartial Judge of all the World,
 I trust my Cause to thee;
 According to my just Deserts,
 so let thy Sentence be.

P A R T II.

9 Let wicked Arts and wicked Men,
 together be o'erthrown;
 But guard the just, thou God, to whom
 the Hearts of both are known.
 10 God me protects, nor only me,
 but all of upright Heart:
 And daily lays up Wrath for those,
 who from his Laws depart.
 11 If they persist, he whets his Sword,
 his Bow stands ready bent;
 Ev'n now with swift Destruction wing'd,
 his pointed Shafts are sent.
 12 The Plots are fruitless which my Foe,
 unjustly did conceive:
 The Pit he digg'd for me, has prov'd

his own untimely Grave.
 13 On his own Head his spite returns,
 whilst I from Harm am free;
 On him the Violence is fall'n;
 which he design'd for me.
 14 Therefore will I the righteous Ways,
 of Providence proclaim;
 I'll sing the Praise of God most high,
 and celebrate his Name.



P S A L M VIII.

O Thou to whom all Creatures bow,
 within this earthly Frame,
 Thro' all the World how great art thou,
 how glorious is thy Name!
 2 In Heav'n thy wond'rous Acts are sung,
 nor fully reckon'd there:
 And yet thou mak'st the Infant Tongue
 thy boundless Praise declare.
 3 Thro' thee the Weak confound the Strong,
 and crush their haughty Foes;
 And so thou quell'st the wicked Throng,
 that thee and thine oppose.
 4 When Heav'n thy beauteous Work on high,
 employs my wond'ring Sight;
 The Moon that nightly rules the Sky,
 with

P S A L M VIII. IX.

7

with Stars of feebler Light.
 5 What's Man (say I) that, Lord, thou lov'st
 to keep him in thy Mind?
 Or what his Off-spring, that thou prov'st
 to him so wond'rous kind?
 6 Him next in Pow'r, thou didst create,
 to thy celestial Train;
 Ordain'd with Dignity and State,
 o'er all thy Works to reign.
 7 They jointly own his pow'ful Sway,
 the Beasts that prey or graze;
 The Bird that Wings its airy Way;
 the Fish that cuts the Seas.
 8 O Thou to whom all Creatures bow,
 within this earthly Frame,
 Thro' all the World how great art thou!
 how glorious is thy Name!

Whilst to thy Name, O thou most High,
 triumphant Praise I sing.
 3 Thou mad'st my haughty Foes to turn,
 their Backs in shameful flight:
 Struck with thy Presence down they fell,
 they perish'd at thy sight.
 4 Against insulting Foes advanc'd
 thou didst my Cause maintain,
 My right asserting from thy Throne,
 where truth and Justice reign.
 5 The Insolence of Heathen Pride,
 thou hast reduc'd to shame;
 Their wicked Off-spring quite destroy'd,
 and blotted out their Name.
 6 Mistaken Foes! your haughty Threats
 are to a Period come;
 Our City stands which you design'd,
 to make our common Tomb.



P S A L M IX.

T O celebrate thy Praise, O Lord,
 I will my Heart prepare;
 To all the list'ning World thy Works,
 thy wond'rous Works declare.
 2 The thought of them shall to my Soul
 exalted Pleasure bring;

P A R T II.

7 The Lord for ever lives, who has
 his righteous Throne prepar'd;
 Impartial Justice to dispense,
 to punish or reward.
 8 God is a constant sure Defence,
 against oppressing Rage:
 As Troubles rise his needful Aids,

in our behalf engage.
 9 All those who have his Goodness prov'd,
 will in his Truth confide;
 Whose Mercy ne'er forsook the Man,
 that on his help rely'd.
 10 Sing Praises therefore to the Lord,
 from Zion his Abode;
 Proclaim his Deeds till all the World,
 confess no other God.
 11 When he enquiry makes for Blood,
 he calls the Poor to mind;
 The injur'd humble Man's Complaint,
 relief from him shall find.
 12 Take pity on my Troubles, Lord,
 which spiteful Foes create,
 Thou that hast rescu'd me so oft,
 from Death's devouring Gate.
 13 In Zion then I'll sing thy Praise,
 to all that love thy Name;
 And with loud Shouts of grateful Joy,
 thy saving Pow'r proclaim.

P A R T I I I.

14 Deep in the Pit they digg'd for me,
 the Heathen Pride is laid;
 Their guilty Feet to their own Snare,
 are heedlessly betray'd.

15 Thus by the just Returns he makes,
 the mighty Lord is known:
 While wicked Men by their own Plots,
 are shamefully o'erthrown.
 16 No single Sinner shall escape,
 by Privacy obscur'd;
 Nor Nation from his just revenge,
 by Numbers be secur'd.
 17 His suff'ring Saints, when most distress'd,
 he ne'er forgets to aid:
 Their Expectation shall be crown'd,
 though for a time delay'd.
 18 Arise, O Lord, assert thy Pow'r,
 and let not Man o'ercome;
 Descend to Judgment, and pronounce
 the guilty Heathens Doom.
 19 Strike Terror thro' the Nations round,
 till by consenting Fear,
 They to each other and themselves,
 but mortal Men appear.



P S A L M X.

1 **T**HY Presence why withdraw'st thou, Lord,
 why hid'st thou now thy Face?
 When dismal Times of deep Distress

call

call for thy wonted Grace.
 2 The wicked swell'd with lawless Pride,
 have made the Poor their Prey:
 O let them fall by those Designs,
 which they for others lay.
 3 For strait they triumph, if success
 their thriving Crimes attend;
 And sordid Wretches whom God hates,
 perversely they commend.
 4 To own a Pow'r above themselves,
 their haughty Pride disdains:
 And therefore in their stubborn Mind,
 no thought of God remains.
 5 Oppressive Methods they pursue,
 and all their Foes they sligh:
 Because thy Judgments unobserv'd,
 are far above their Sight.
 6 They fondly think their prosperous State
 shall unmolested be:
 They think their vain Designs shall thrive,
 from all Misfortune free.
 7 Vain and deceitful is their Speech,
 with Curles fill'd and Lies;
 By which the Mischief of their Heart,
 they study to disguise.
 8 Near publick Roads they lie conceal'd,

and all their Art employ;
 The Innocent and Poor at once,
 to rise and destroy.
 9 Not Lions couching in their Dens,
 surprise their heedless Prey
 With greater Cunning, or express
 more savage Rage than they.
 10 Sometimes they act the harmless Man,
 and modest Looks they wear,
 That so deceiv'd, the Poor may less,
 their sudden Onset fear.

PART II

11 For God they think no notice takes,
 of their unrighteous Deeds;
 He never minds the suffering Poor,
 nor their Oppression heeds.
 12 But thou, O Lord, at length arise,
 stretch forth thy mighty Arm;
 And by the Greatness of thy Pow'r,
 defend the Poor from harm.
 13 No longer let the Wicked vaunt,
 and proudly boasting say;
 "Tush, God regards not what we do,
 he never will repay."
 14 But sure thou seest, and all their Deeds,
 impartially dost try;

on his rebellious Foes;
 And thus will he in Thunder speak,
 to all that dare oppose.
 6 „ Tho' madly you dispute my Will,
 „ the King that I ordain,
 „ Whose Throne is fix'd on Sion's Hill,
 „ shall there securely reign.

P A R T II.

7 Attend, O Earth, whilst I declare
 God's uncontroll'd Decree;
 „ Thou art my Son, this Day my Heir,
 „ have I begotten thee.
 8 „ Ask, and receive thy full Demands,
 „ thine shall the Heathen be,
 „ The utmost Limits of the Lands,
 „ shall be possess'd by thee.
 9 „ Thy threat'ning Scepter thou shalt shake,
 „ and crush them ev'ry where;
 „ As massy Bars of Iron break,
 „ the Potters brittle Ware.
 10 Learn then, ye Princes, and give Ear
 ye Judges of the Earth;
 Worship the Lord with holy Fear,
 rejoice with awful Mirth.
 11 Appease the Son with due respect,
 your timely Homage pay,

Left he revenge the bold Neglect,
 incens'd by your Delay.
 12 If but in part his Anger rise,
 who can endure the Flame?
 Then blest are they whose Hope relies,
 on his most Holy Name.



P S A L M III.

1 **N**OW many, Lord, of late are grown
 the Troublers of my Peace!
 And as their Numbers hourly rise,
 so does their Rage increase.
 2 Insulting they my Soul upbraid,
 And him whom I adore;
 The God in whom he trusts, say they,
 shall rescue him no more.
 3 But thou, O Lord, art my Defence,
 on thee my Hopes rely;
 Thou art my Glory, and shalt yet
 lift up my Head on high.
 4 Since whensoever in like Distress,
 to God I made my Pray'r:
 He heard me from his Holy Hill,
 why should I now despair?
 5 Guarded by him, I laid me down,
 my sweet Repose to take;

For

For I through him securely sleep,
 through him in safety wake.
 6 No Force nor Fury of my Foes,
 my Courage shall confound;
 Were they as many Host as Men,
 that have beset me round.
 7 Arise and save me, O my God,
 who oft hast own'd my Cause,
 And scatter'd oft these Foes to me,
 and to thy righteous Laws.
 8 Salvation to the Lord belongs,
 he only can defend:
 His Blessing he extends to all,
 that on his Pow'r depend.



P S A L M IV.

1 O Lord, that art my righteous Judge,
 to my Complaint give Ear;
 Thou still redeem'st me from Distress,
 have Mercy, Lord, and hear.
 2 How long will ye, O Sons of Men,
 to blot my Fame devise?
 How long your vain Designs pursue,
 and spread malicious Lies?
 3 Consider that the righteous Man,
 is God's peculiar Choice;

And when to him I make my Pray'r,
 he always hears my Voice.
 4 Then stand in Awe of his Commands,
 flee ev'ry thing that's ill,
 Commune in private with your Hearts,
 and bend them to his Will.
 5 The Place of other Sacrifice
 let Righteousness supply:
 And let your Hope securely fix'd;
 on God alone rely.
 6 While worldly Minds impatient grow,
 more prosp'rous Times to see;
 Still let the glories of thy Face
 shine brightly, Lord, on me.
 7 So shall my Heart o'erflow with Joy,
 more lasting and more true
 Than theirs, whose Stores of Corn and Wine
 successively renew.
 8 Then down in Peace I'll lay my Head,
 and take my needful Rest;
 No other Guard, O Lord, I crave,
 of thy Defence possess.



P S A L M V.

1 LORD, hear the Voice of my Complaint,
 accept my secret Pray'r;

1 To thee alone, my King, my God,
 will I for help repair.
 2 Thou in the Morn my Voice shalt hear,
 and with the dawning Day,
 To thee devoutly I'll look up,
 to thee devoutly pray,
 3 For thou the Wrongs that I sustain,
 canst never, Lord, approve;
 Who from thy sacred Dwelling-place,
 all Evil dost remove.
 4 Not long (shall stubborn Fools remain,
 unpunish'd in thy View:
 All such as act unrighteous Things,
 thy Vengeance shall pursue.
 5 The stand'ring Tongue, O God of Truth,
 by thee shall be destroy'd;
 Who hat't alike the Man in Blood,
 and in Deceit employ'd.
 6 But when thy boundless Grace shall me,
 to thy lov'd Courts restore,
 On thee I'll fix my longing Eyes,
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 Therefore, O Lord, make plain the Way
 wherein I ought to go.

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 Their Throat is a devouring Grave,
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 oppress'd with Loads of Sin;
 For they against thy righteous Laws,
 have harden'd Rebels been.
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Nay, if I have not spar'd his Life,
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4 Let then to persecuting Foes,
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Let them to Earth tread down my Life,
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5 Arise, and let thine Anger, Lord,
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Exalt thyself above my Foes,
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Which thou hast righteously ordain'd,
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 O therefore for their sakes resume,
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 And daily lays up Wrath for those,
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 within this earthly Frame,
 Thro' all the World how great art thou,
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 nor fully reckon'd there:
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 3 Thro' thee the Weak confound the Strong,
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 And so thou quell'st the wicked Throng,
 that thee and thine oppose.
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 thou hast reduc'd to shame;
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 Impartial Justice to dispense,
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 10 Sing Praises therefore to the Lord,
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 And with loud Shouts of grateful Joy,
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 Descend to Judgment, and pronounce
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 O let them fall by those Designs,
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 And fordid Wretches whom God hates,
 perversely they commend.
 4 To own a Pow'r above themselves,
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 Because thy Judgments unobserv'd,
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 By which the Mischief of their Heart,
 they study to disguise.
 8 Near publick Roads they lie conceal'd,

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 The Innocent and Poor at once,
 to rife and destroy.
 9 Not Lions couching in their Dens,
 surprize their heedless Prey
 With greater Cunning, or express
 more savage Rage than they.
 10 Sometimes they act the harmless Man,
 and modest Looks they wear,
 That so deceiv'd, the Poor may lest,
 their sudden Onset fear.

PART II.

11 For God they think no notice takes,
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 He never minds the sull'ring Poor,
 nor their Oppression heeds.
 12 But thou, O Lord, at length arise,
 stretch forth thy mighty Arm;
 And by the Greatness of thy Pow'r,
 defend the Poor from harm.
 13 No longer let the Wicked vaunt,
 and proudly boasting say;
 "Tush, God regards not what we do,
 he never will repay.
 14 But sure thou seest, and all their Deeds,
 impartially dost try;

The Orphan therefore and the Poor,
 on thee, for Aid rely.
 15 Defenceless let the Wicked fall,
 of all their Strength bereft:
 Confound, O God, their dark Designs,
 till no remains are left.
 16 Assert thy just Dominion, Lord,
 which shall for ever stand:
 Thou, who the Heathen didst expel,
 from this thy chosen Land.
 17 Thou dost the humble Suppliants hear,
 that to thy Throne repair;
 Thou first prepar'st their Hearts to pray,
 and then accept'st their Pray'r.
 18 Thou in thy righteous Judgment weigh'st,
 the Fatherless and Poor;
 That to the Tyrants of the Earth,
 may persecute no more.



P S A L M X I.

SINCE I have plac'd my Trust in God,
 a Refuge always nigh:
 Why should I like a tim'rous Bird,
 to distant Mountains fly?
 Behold the Wicked bend their Bow,

and ready for their Day;
 Lurking in Ambush to destroy,
 the Man of upright Heart.
 3 When once the firm Assurance fails,
 which publick Faith imparts,
 'Tis time for Innocence to fly,
 from such deceitful Arts.
 4 The Lord hath both a Temple here,
 and righteous Throne above;
 Where he surveys the Sons of Men,
 and how their Counsels move.
 5 If God the Righteous whom he loves,
 for trial does correct;
 What must the Sons of Violence,
 whom he abhors, expect?
 6 Snares, Fire and Brimstone on their Heads,
 shall in one Tempest show'r;
 This dreadful Mixture, his Revenge
 into their Cups, shall pour.
 7 The righteous Lord, will righteous Deeds,
 with signal Favour Grace;
 And to the upright Man disclose,
 the Brightness of his Face.

my grateful Voice to Heav'n I'll raise;
 And Nations, Strangers to his Name,
 shall thus be taught to sing his Praise:
 44 God, to his King Deliverance sends,
 shews his anointed, signal Grace;
 His Mercy evermore extends,
 to David and his promis'd Race.



P S A L M XIX.

THE Heav'ns declare thy Glory, Lord,
 which that alone can fill:
 The Firmament and Stars express,
 their great Creator's Skill.
 The Dawn of each returning Day,
 fresh Beams of Knowledge brings;
 And from the dark returns of Night,
 Divine Instruction springs.
 Their pow'ful Language to no Realm,
 or Region is confin'd;
 'Tis Nature's Voice, and understood
 alike, by all Mankind.
 Their Doctrine does its sacred Sense,
 through Earth's extent display;
 Whose bright Contents the circling Sun,
 does round the World convey.

5 No Bridegroom, on his Nuptial-Day,
 has such a chearful Face;
 No Giant, does like him rejoice,
 to run his glorious Race.
 6 From East to West, from West to East,
 his restless Course he goes,
 And through his Progress, chearful Light,
 and vital Warmth bestows.

P A R T II

7 God's perfect Law converts the Soul,
 reclaims from false Delires;
 With sacred Wisdom his sure Word,
 the Ignorant inspires.
 8 The Statutes of the Lord are just,
 and bring sincere Delight;
 His pure Commands, in search of Truth,
 assist the feeblest Sight.
 9 His perfect Worship here is fix'd,
 on sure Foundations laid;
 His equal Laws are in the Scales,
 of Truth and Justice weigh'd.
 10 Of more esteem than Golden Mines,
 or Gold refin'd with Skill:
 More sweet than Honey, or the Drops,
 that from the Comb distill.

to triumph in my Shame.
 5 Since I have always plac'd my Trust,
 beneath thy Mercy's Wing;
 Thy saving Health will come, and then,
 my Heart with Joy shall spring.
 6 Then shall my Song with Praise inspir'd,
 to thee, my God, ascend,
 Who to thy Servant in Distress,
 such Bounty did'st extend.



P S A L M XIV.

1 SURE, wicked Fools must needs suppose,
 that God is nothing but a Name,
 Corrupt and lewd their Practice grows,
 no Breast is warm'd with holy Flame.
 2 The Lord look'd down from Heaven's height
 and all the Sons of Men did view,
 To see if any own'd his Might,
 if any Truth or Justice knew.
 3 But all he saw were gone aside,
 all were degen'rate grown and base,
 None took Religion for their Guide,
 not one of all the sinful Race.
 4 But can these Workers of Deceit,
 be all so dull and senseless grown?

That they like Bread my People eat,
 and God's Almighty Pow'r disown?
 5 How will they tremble then, for fear,
 when his just Wrath shall them o'ertake;
 For, to the Righteous, God is near,
 and never, will their Cause forsake.
 6 Ill Men in vain with Scorn expose,
 those Methods which the Good pursue;
 Since God a Refuge is for those,
 whom his just Eyes with Favour view.
 7 Would he his saving Pow'r employ,
 to break his People's servile Band;
 Then shouts of universal Joy,
 should loudly echo thro' the Land.



P S A L M XV.

1 LORD, who's the happy Man that may,
 to thy blest Courts repair?
 Not Stranger-like to visit them,
 but to inhabit there?
 2 'Tis he, whose ev'ry Thought and Deed,
 by Rules of Virtue moves;
 Whose gen'rous Tongue disdains to speak,
 the Thing his Heart disproves.
 3 Who never did a Slander forge,

his Neighbour's Fame to wound,
 Nor hearken to a false Report,
 by Malice whisper'd round.
 Who, Vice in all its Pomp and Pow'r,
 can treat with just Neglect:
 And Piety, tho' cloath'd in Rags,
 religiously respect.
 Who to his plighted Vows and Trust,
 has ever firmly stood:
 And tho' he promise to his Loss,
 he makes his Promise good.
 Whose Soul in Usury disdains,
 his Treasure to employ:
 Whom no Rewards can ever bribe,
 the Guiltless to destroy.
 The Man who by this steady Course,
 has Happiness ensur'd;
 When Earth's Foundation shakes, shall stand
 by Providence, secur'd.



P S A L M XVI.

PROTECT me from my cruel Foes,
 and shield me, Lord, from harm,
 Because my Trust I still repose,
 on thy Almighty Arm.

My Soul all Help but thine does flight,
 all Gods but thee, disown;
 Yet can no Deeds of mine requite,
 the Goodness thou hast shown.
 But those that strictly virtuous are,
 and love the Thing that's right;
 To favour always and prefer,
 shall be my chief Delight.
 How shall their Sorrows be increas'd,
 who other Gods adore?
 Their bloody Offerings I detest,
 their very Name abhor.
 My Lot is fall'n in that blest Land,
 where God is truly known;
 He, fills my Cup with lib'ral Hand,
 'tis, he, supports my Throne.
 In Nature's most delightful Scene,
 my happy Portion lies;
 The Place of my appointed Reign,
 all other Lands out-vies.
 Therefore my Soul shall bless the Lord,
 whose Precepts gave me Light,
 And private Counsel still afford,
 in Sorrow's dismal Night.
 I strive each Action to approve,
 to his All-seeing Eye;

No Danger shall my Hopes remove,
 because he still is nigh.
 Therefore my Heart all Grief denies,
 my Glory does rejoice;
 My Flesh shall rest in hope to rise,
 wak'd, by his pow'rful Voice.
 10 Thou, Lord, when I resign my Breath,
 my Soul from Hell shalt free:
 Nor let thy holy one in Death,
 the least Corruption see.
 11 Thou shalt the Paths of Life display,
 that to thy Presence lead;
 Where Pleasures dwell without allay,
 and Joys that never fade.



P S A L M XVII

T O my just Plea and sad Complaint,
 attend, O righteous Lord,
 And to my Pray'r, as 'tis unfeign'd,
 a gracious Ear afford.
 As in thy fight I am approv'd,
 so let my Sentence be;
 And with impartial Eyes, O Lord,
 my upright Dealing see.
 For thou hast search'd my Heart by Day,

and visited by Night:
 And on the strictest Trial found,
 its secret Motions right.
 4 Nor shall thy Justice, Lord, alone
 my Heart's Designs acquit:
 For I have purpos'd that my Tongue,
 shall no Offence commit.
 5 I know what wicked Men would do,
 their Safety to maintain:
 But me, thy just and mild Commands,
 from bloody Paths restrain.
 6 That I may still in spite of Wrongs,
 my Innocence secure:
 O guide me in thy righteous Ways,
 and make my Footsteps sure.
 7 Since heretofore, I ne'er in vain,
 to thee my Pray'r address:
 O now, my God, incline thine Ear,
 to this my just Request.
 8 The Wonders of thy Truth and Love,
 in my Defence engage,
 Thou, whose Right-hand preserves thy Saints
 from their oppressors Rage.

P A R T II.

9 O keep me in thy tend'rest Care,
 thy sheltering Wings stretch out,

To

To guard me from Savage Foes,
that compass me about.
10 O'engrown with Luxury, enclos'd
in their own Fat, they lie:
And with a proud blaspheming Mouth,
both God and Man defy.
11 Well may they boast, for they have now
my Paths encompass'd round;
With Eyes at watch, and Bodies bow'd,
and couching on the Ground.
12 In Posture of a Lion set,
when greedy of his Prey:
Or a young Lion when he lurks,
within a covert Way.
13 Arise, O Lord, defeat their Plots,
their swelling Rage controul:
From wicked Men who are thy Sword,
deliver thou my Soul.
14 From worldly Men, thy sharpest Scourge,
whose Portion's here below;
Who fill'd with earthly Stores, desire
no other Bliss to know.
15 Their Race is hum'rous that partake
their Substance, while they live;
Their Heirs survive, to whom they may
the vast Remainder give.

16 But I, in uprightness, thy Face
shall view, without controul;
And waking shall its Image find
reflected, in my Soul.

PSALM XVIII.

P S A L M XVIII.

N O Change of Times, shall ever shock
my firm Affection, Lord, to thee;
For thou hast always been my Rock,
a Fortress, and Defence to me.
2 Thou my Deliv'rer art, my God,
my Trust is in thy mighty Pow'r;
Thou art my Shield from Foes abroad,
at home my Safe-guard and my Tow'r.
3 To thee I will address my Pray'r,
(to whom all Praise we justly owe,)
So shall I by thy watchful Care,
be guarded from my treach'rous Foe.
4 By Floods of wicked Men distress'd,
with Seas of Sorrow compass'd round;
With dire infernal Pangs oppress'd,
in Death's unweildy Fetters bound.
5 To Heav'n, I made my mournful Pray'r,
to God, address'd my humble Moan:
Who graciously inclin'd his Ear,
and heard me from his lofty Throne.

PART

P A R T II.

6 When God arose my part to take,
the conscious Earth, was struck with fear;
The Hills, did at his Presence shake,
nor could his dreadful Fury bear.

7 Thick Clouds of Smoak dispers'd abroad,
Ensigns of Wrath before him came;
Devouring Fire around him glow'd,
that Coals were kindled at its Flame.

8 He left the beauteous Realms of Light,
whilst Heav'n bow'd down its awful Head;
Beneath his Feet substantial Night,
was like a sable Carpet, spread.

9 The Chariot of the King of Kings,
which active Troops of Angels drew,
On a strong Tempest's rapid Wings,
with most amazing Swift'ness flew.

10 Black wat'ry Mists, and Clouds conspir'd,
with thickest Shades his Face to veil;
But at his Brightness soon retir'd,
and fell in show'rs of Fire and Hail.

11 Thro' Heav'n's wide Arch, a thund'ring Peal,
God's angry Voice did loudly roar;
While Earth's sad Face with heaps of Hail,
and Flakes of Fire, was cover'd o'er.

12 His sharpen'd Arrows round he threw,
which made his scatter'd Foes retreat;
Like Darts his nimble Light'nings flew,
and quickly finish'd their Defeat.

13 The Deep its secret Stores disclos'd,
the World's Foundation naked lay,
By his avenging Wrath expos'd,
which fiercely rag'd that dreadful Day.

P A R T III.

14 The Lord did on my side engage,
from Heav'n (his Throne) my cause upheld;
And snatch'd me from the furious Rage,
of threat'ning Waves that proudly swell'd.

15 God his resistless Pow'r employ'd,
my strongest Foes attempts to break;
Who else with Ease had soon destroy'd,
the weak Defence that I could make.

16 Their subtle Rage had near prevail'd,
when I distress'd and friendless lay:
But still when other Succours fail'd,
God, was my firm Support and Stay.

17 From Dangers that enclos'd me round,
he, brought me forth and set me free:
For some just Cause his Goodness found,
that mov'd him to delight in me.

18 Because in me no Guilt remains,
 God does his gracious Help extend;
 My Hands are free from bloody Stains,
 therefore the Lord is still my Friend.
 19 For I his Judgments keep in sight,
 in his just paths I always trod;
 I never did his Statutes slight,
 nor loosely wanderd from my God.
 20 But still my Soul, sincere and pure,
 did ev'n from darling Sins refrain;
 His Favours therefore yet endure,
 because my Heart and Hands are clean.

P A R T I V.

21 Thou suit'st. O Lord, thy righteous ways,
 to various Paths of human kind;
 They who for Mercy merit Praise,
 with thee, shall wond'rous Mercy find.
 22 Thou to the just shall Justice shew,
 the pure thy Purity shall see;
 Such as perversely choose to go,
 shall meet with due returns from thee.
 23 That he the humble Soul will save,
 and crush the haughty's boasted Might,
 In me the Lord an Instance gave,
 whose Darkneſs he has turn'd to Light.
 24 On his firm Succour I rely'd,

and did o'er num'rous Foes prevail;
 Nor fear'd whilst he was on my Side,
 the best defended Walls to scale.
 25 For God's Designs shall still succeed,
 his Word will bear the utmost Test:
 He's a strong Shield to all that need,
 and on his sure Protection rest.
 26 Who then deserves to be ador'd,
 but God, on whom my Hopes depend?
 Or who, except the mighty Lord,
 can with resistleſs Pow'r defend?

P A R T V.

27 'Tis God that girds my Armour on,
 and all my just Designs fulfils;
 Through him my Feet can swiftly run,
 and nimbly climb the steepest Hills.
 28 Lessons of War from him I take,
 and manly Weapons learn to wield;
 Strong Bows of Steel with ease I break,
 forc'd by my stronger Arms to yield.
 29 The Buckler of his Saving Health,
 protects me from assaulting Foes;
 His Hand sustains me still, my Wealth
 and Greatneſs, from his Bounty, flows.
 30 My Goings he enlarg'd abroad,
 till then, to narrow Paths confin'd;

C

And

And, when in slipp'ry Ways I trod,
 the Method of my Steps design'd.
 31 Through him, I num'rous Hosts defeat,
 and flying Squadrons captive take:
 Nor from my fierce pursuit retreat,
 till I a final Conquest make.
 32 Cover'd with Wounds in vain they try,
 their vanquish'd Heads again to rear;
 Spight of their boasted Strength they lie,
 beneath my Feet, and grovel there.
 33 God, when fresh Armies take the Field,
 recruits my Strength, my Courage warms;
 He makes my strong Opposers yield,
 subdu'd by my prevailing Arms.
 34 Through him, the Neck of prostrate Foes,
 my conqu'ring Feet in Triumph press;
 Aided by him, I root out those
 who hate, and envy my Success.
 35 With loud Complaints all Friends they try'd,
 but none was able to defend;
 At length to God, for Help they cry'd,
 but God, would no Assistance, lend.
 36 Like flying Dust which Winds pursue,
 their broken Troops I scatter'd round:
 Their slaughter'd Bodies forth I threw,
 like loathsome Dirt that clogs the Ground.

PART VI.

37 Our factious Tribes, at Strife till now,
 by God's Appointment, me obey;
 The Heathen to my Scepter bow,
 and foreign Nations own my Sway.
 38 Remotest Realms their Homage send,
 when my successful Name they hear:
 Strangers for my Commands attend,
 charm'd with Respect, or aw'd by Fear.
 39 All to my Summons tamely yield,
 or soon in Battle are dismay'd;
 For stronger Holds, they quit the Field,
 and still in strongest Holds afraid.
 40 Let the eternal Lord be prais'd,
 the Rock, on whose Defence I rest;
 O'er highest Heav'ns his Name be rais'd,
 who me with his Salvation bleis'd.
 41 'Tis God, that still supports my Right,
 his just Revenge my Foes pursues;
 'Tis he, that with resistless Might,
 fierce Nations to my Yoke, subdues.
 42 My universal Safe-guard, He!
 from whom my lasting Honours flow;
 He, made me great and set me free,
 from my remorseless bloody Foe.
 43 Therefore, to celebrate his Fame,

my grateful Voice to Heav'n I'll raise;
 And Nations, Strangers to his Name,
 shall thus be taught to sing his Praise:
 4 God, to his King Deliverance sends,
 "shews his anointed, signal Grace;
 His Mercy evermore extends,
 "to David and his promis'd Race.



P S A L M XIX.

THE Heav'ns declare thy Glory, Lord,
 which that alone can fill:
 The Firmament and Stars express,
 their great Creator's Skill.
 2 The Dawn of each returning Day,
 fresh Beams of Knowledge brings;
 And from the dark returns of Night,
 Divine Instruction springs.
 3 Their pow'ful Language to no Realm,
 or Region is confin'd;
 'Tis Nature's Voice, and understood
 alike, by all Mankind.
 4 Their Doctrine does its sacred Sense,
 through Earth's extent display;
 Whose bright Contents the circling Sun,
 does round the World convey.

5 No Bridegroom, on his Nuptial-Day,
 has such a cheerful Face;
 No Giant, does like him rejoice,
 to run his glorious Race.
 6 From East to West, from West to East,
 his restless Courte he goes,
 And through his Progress, cheerful Light,
 and vital Warmth bestows.

PART II

7 God's perfect Law converts the Soul,
 reclaims from false Delires;
 With sacred Wisdom his sure Word,
 the Ignorant inspires.
 8 The Statutes of the Lord are just,
 and bring sincere Delight;
 His pure Commands, in search of Truth,
 assist the feeblest Sight.
 9 His perfect Worship here is fix'd,
 on sure Foundations laid:
 His equal Laws are in the Scales,
 of Truth and Justice weigh'd.
 10 Of more esteem than Golden Mines,
 or Gold refin'd with Skill:
 More sweet than Honey, or the Drops,
 that from the Comb distill.

11 My trusty Counsellors they are,
and friendly warnings give;
Divine Rewards attend on those,
who by thy Precepts live.
12 But what frail Man observes how oft,
he does from Virtue fall?
O cleanse me from my secret Faults,
thou God that know'st them all.
13 Let no presumptuous Sin, O Lord,
Dominion have o'er me:
That by thy Grace preserv'd, I may,
the great Transgression, flee.
14 So shall my Pray'r and Praises be,
with thy Acceptance blest:
And I secure on thy Defence,
my Strength and Saviour, rest.



P S A L M XX.

1 **T**HE Lord to thy Request attend,
and hear thee in Distress:
The Name of *Jacob's* God defend,
and grant thy Arms Success.
2 To aid thee from on high repair,
and Strength from *Sion* give:
Remember all thy Offerings there:

thy Sacrifice receive.
3 To compass thy own Heart's Desire,
thy Counsels still direct:
Make kindly all events conspire,
to bring them to effect.
4 To thy Salvation, Lord, for Aid
we cheerfully repair,
With Banners in thy Name display'd,
the Lord accept thy Pray'r.
5 Our Hopes are fix'd, that now the Lord,
our Sov'reign will defend,
From Heav'n resolute Aid afford,
and to his Pray'r attend.
6 Some trust in Steeds for War design'd,
on Chariots some rely:
Against them all we call to mind,
the Pow'r of God most high.
7 But from their Steeds and Chariots thrown,
behold them thro' the Plain,
Disorder'd, broke, and trampled down,
whilst firm our Troops remain:
8 Still save us, Lord, and still proceed,
our rightful Cause to bless:
Hear, King of Heav'n, in times of need,
the Pray'rs that we address.



P S A L M XXI

1 **T**HE King, O Lord, with Songs of Praise,
shall in thy Strength rejoice;
With thy Salvation crown'd, shall raise
to Heav'n, his chearful Voice.
2 For thou, what e'er his Lips request,
not only dost impart;
But hast with thy Acceptance blest,
the Wishes of his Heart.
3 Thy Goodness and thy tender Care,
have all his Hopes out-gone:
A crown of Gold thou mad'st him wear,
and sett'st it firmly on.
4 He pray'd for Life, and thou, O Lord,
did'st to his Pray'r attend:
And graciously to him afford,
a Life that ne'er shall end.
5 Thy sure Defence, through Nations round,
has spread his glorious Name:
And his successful Actions crown'd,
with Majesty and Fame.
6 Eternal Blessings thou bestow'st,
and mak'st his Joys increase,
Whilst thou to him, unclouded, show'st

the Brightness of thy Face.

P A R T II.

7 Because the King on God alone,
for timely Aid relies;
His Mercy still supports his Throne,
and all his Wants supplies.
8 But, righteous Lord, thy stubborn Foes,
shall feel thy dreadful Hand:
Thy vengeful Arm shall find out those,
that hate thy mild Command.
9 When thou against them dost engage,
thy just, but dreadful, Doom
shall, like a glowing Oven's rage,
their Hopes and them consume.
10 Nor shall thy furious Anger cease,
or with their Ruin end,
But root out all their guilty Race,
and to their Seed extend.
11 For all their Thoughts were set on ill,
their Hearts on Malice bent:
But thou with watchful Care didst still,
the ill Effects prevent.
12 While they their swift retreat shall make,
to 'scape thy dreadful Might;
Thy swifter Arrows shall o'ertake.

and gaul them in their Flight.
 13 Thus, Lord, thy wond'rous Strength disclose,
 and thus exalt thy Fame:
 Whilst we glad Songs of Praise compose,
 to thy Almighty Name.



P S A L M X X I L

MY God, my God, why leav'st thou me,
 when I with Anguish faint?
 O why so far from me remov'd,
 and from my loud Complaint?
 All Day, but all the Day unheard,
 to thee do I complain,
 With Cries implore Relief all Night,
 but cry all Night in vain.
 Yet thou art still the righteous Judge,
 of Innocence oppress'd;
 And therefore, *J's's* Praises are
 of right, to thee address'd.
 4 On thee our Ancestors rely'd,
 and thy Deliv'rance found:
 With pious Confidence they pray'd,
 and with Success were crown'd.
 5 But I am treated like a Worm,
 like none of human Birth:

Not only by the great revil'd,
 but made the Rabble's Mirth.
 6 With Laughter all the gazing Crowd,
 my Agonies survey;
 They shoot the Lip, they shake the Head,
 and thus deriding say.
 7 In God he trusted, boasting oft,
 "that he was Heav'n's Delight,
 "Let God come down to save him now,
 "and own his Favourite.

P A R T I I

8 Thou mad'st my teeming Mother's Womb,
 a living Offspring bear;
 When but a Suckling at the Breast,
 I was thy early Care.
 9 Thou, Guardian like, didst shield from Wrongs,
 my helpless Infant Days;
 And since, hast been my God and Guide,
 thro' Life's bewilder'd Ways.
 10 Withdraw not then so far from me,
 when Trouble is so nigh:
 O send me Help! thy Help, on which
 I only can rely.
 11 High pamper'd Bulls, a frowning Herd,
 from *Bajan's* Forest met:

With

With Strength proportion'd to their Rage,
have me around beset.

12 They gape on me, and ev'ry Mouth,

a yawning Grave appears;

The Desert Lion's savage Roar,

less dreadful is than theirs.

13 My blood, like Water's spill'd, my Joints

are rack'd, and out of frame;

My Heart dissolves within my Breast,

like Wax before the Flame.

14 My Strength like Potter's Earth is parch'd,

my Tongue cleaves to my Jaws;

And to the silent Shades of Death,

my fainting Soul withdraws.

15 Like blood-hounds to surround me, they

in pack'd Assemblies meet;

They pierc'd my inoffensive Hands,

they pierc'd my harmless Feet.

PART III.

16 My Body's rack'd 'till all my Bones,

distinctly may be told:

Yet such a Spectacle of Woe,

as Pastime they behold.

17 As Spoil, my Garments they divide,

lots for my vesture cast:

Therefore approach, O Lord, my Strength,

and to my Succour haste.

18 From their sharp Sword protect thou me,

(of all but Life bereft!)

Nor let thy darling in the Pow'r

of cruel Dogs, be left.

19 To save me from the Lion's jaws,

thy present Succour lend;

As once, from goring Unicorns,

thou didst my Life defend:

20 Then to my Brethren I'll declare,

the Triumphs of thy Name,

In Presence of assembled Saints,

thy Glory, thus proclaim.

21 Ye Worshippers of Jacob's God,

" all you of Israel's Line,

" O Praise the Lord, and to your Praise

sincere Obedience, join.

22 He, ne'er disdain'd on low Distress,

" to cast a gracious Eye:

" Nor turn'd from Poverty his Face,

" but hears its humble Cry.

PART IV.

23 Thus in thy sacred Court will I,

my cheerful Thanks express;

In Presence of thy Saints, perform

the Vows, of my Distress.

24 The

24 The meek Companions of my Grief,
 shall find my Table spread;
 And all that seek the Lord shall be,
 with Joys immortal, fed.
 25 Then shall the glad converted World,
 to God their Homage pay;
 And scatter'd Nations of the Earth,
 one Sov'reign Lord obey.
 26 'Tis his supreme Prerogative,
 o'er Subject Kings to reign:
 'Tis just that he should rule the World,
 who does the World sustain.
 27 The Rich, who are with Plenty fed,
 his Bounty must confess;
 The Sons of Want by him reliev'd,
 their gen'rous Patron bless;
 28 With humble Worship to his Throne,
 they all for Aid resort:
 That Pow'r which first their Beings gave,
 can only them support.
 29 Then shall a chosen spotless Race,
 devoted to his Name,
 To their admiring Heirs his Truth,
 and glorious Acts proclaim.



P S A L M XXIII.

1 THE Lord himself, the mighty Lord,
 vouchsafes to be my guide:
 The Shepherd, by whose constant Care,
 my Wants are all supply'd.
 2 In tender Grass he makes me feed,
 and gently there repose;
 Then leads me to cool Shades; and where,
 refreshing Water flows.
 3 He does my wand'ring Soul reclaim;
 and, to his endless Praise,
 Instructs with humble Zeal to walk,
 in his most righteous Ways.
 4 I pass the gloomy Vale of Death,
 from fear and Danger free;
 For there his aiding Rod and Staff,
 defend and comfort me.
 5 In presence of my spiteful Foes,
 he does my Table spread:
 He crowns my Cup with chearful Wine,
 with Oil anoints my Head.
 6 Since God does thus his wond'rous Love,
 through all my Life extend;
 That Life, to him I will devote,
 and in his Temple spend.



P S A L M XXIV.

1 **T**HIS spacious Earth is all the Lord's,
the Lord's her Fulness is;
The World, and they that dwell therein,
by sov'reign Right are his.
He fram'd and fix'd it on the Seas,
and his Almighty Hand,
Upon inconstant Floods has made,
the stable Fabrick stand.
2 But for himself this Lord of all,
one chosen Seat design'd;
O! who shall to that sacred Hill,
desir'd Admittance find?
The Man whose Hands and Heart are pure,
whose Thoughts from Pride are free,
Who honest Poverty prefers,
to gainful Perjury.
3 This, This is he, on whom the Lord,
shall show'r his Blessings down,
Whom God his Saviour shall vouchsafe,
with Righteousness to crown.
Such is the Race of Saints, by whom
the sacred Courts are trod;
And such the Proselytes that seek,
the Face of Jacob's God.

4 Erect your Heads, eternal Gates,
unfold, to entertain
The King of Glory: See, he comes
with his celestial Train.
Who is this King of Glory? who?
the Lord for strength renown'd:
In Battle mighty o'er his Foes,
eternal Victor crown'd.
5 Erect your Heads, ye Gates unfold,
in State to entertain
The King of Glory, see, he comes,
with all his shining Train.
Who is this King of Glory? who?
the Lord of Hosts renown'd:
Of Glory he alone is King,
who is with Glory crown'd.



P S A L M XXV.

1 **T**O God in whom I trust,
I lift my Heart and Voice;
O let me not be put to Shame,
nor let my Foes rejoice.
2 Those who on thee rely,
let no disgrace attend;
Be that the shameful Lot of such,
D

as wilfully offend.

3 To me thy Truth impart,
and lead me in thy Way;
For thou art he that brings me help,
on thee I wait all Day.

4 Thy Mercies and thy Love,
O Lord, recal to mind;
And graciously continue still,
as thou wert ever kind.

5 Let all my youthful Crimes,
be blotted out by thee:
And for thy wond'rous Goodness sake,
in Mercy think on me.

6 His Mercy and his Truth,
the righteous Lord displays,
In bringing wand'ring Sinners home,
and teaching them his Ways.

7 He those in justice guides,
who his direction seek:
And in his sacred Paths shall lead,
the Humble and the Meek.

8 Through all the Ways of God,
both Truth and Mercy thine,
To such as with religious Hearts,
to his blest Will incline.

PART II.

9 Since Mercy is the Grace,
that most exalts thy Fame,
Forgive my heinous Sin, O Lord,
and so advance thy Name.

10 Whoe'er with humble Fear,
to God his Duty pays,
Shall find the Lord a faithful Guide,
in all his righteous Ways.

11 His quiet Soul with Peace,
shall be for ever blest,
And by his num'rous Race the Land,
successively possesst.

12 For God to all his Saints,
his secret Will imparts,
And does his gracious Cov'nant write,
in their obedient Hearts.

13 To him I lift my Eyes,
and wait his timely Aid,
Who breaks the strong and treach'rous Snare,
which for my Feet was laid.

14 O turn, and all my Grievs
in Mercy, Lord, redress;
For I am compas'd round with Woes,
and plung'd in deep Distress.

15 The Sorrows of my Heart,

to mighty Sins increase;
 O from this dark and dismal State,
 my troubled Soul release!
 16 Do thou with tender Eyes,
 my sad Affliction see;
 Acquit me, Lord, and from my Guilt,
 entirely set me free;
 17 Consider, Lord, my Foes,
 how vast their Numbers grow!
 What lawless Force and Rage they use,
 what boundless Hate they show!
 18 Protect and set my Soul,
 from their fierce Malice free;
 Nor let me be ashamed, who place
 my steadfast Trust in thee.
 19 Let all my righteous Acts,
 to full Perfection rise,
 Because my firm and constant Hope,
 on thee alone relies.
 20 To *J's's* chosen Race,
 continue ever kind,
 And in the midst of all their Wants,
 let them thy Succour find.



P S A L M XXVI

JUDGE me, O Lord; for I the Paths,

of Righteousness have trod;
 I cannot fall, who all my Trust
 repose on Thee, my God.
 2 Search thou my Heart, whose Innocence,
 will shine the more 'tis try'd;
 For I have kept thy Grace in view,
 and made thy Truth my Guide.
 3 I never for Companions took,
 the Idle or Prophanes;
 No Hypocrite with all his Arts,
 could e'er my Friendship gain.
 4 I hate the busy plotting Crew,
 who make distracted times;
 And shun their wicked Company,
 as I avoid their Crimes.
 5 I'll wash my Hands in Innocence,
 and bring a Heart so pure,
 That, when thy Altar I approach,
 my Welcome shall secure.
 6 My Thanks I'll publish there, and tell,
 how thy Renown excels:
 That Seat affords me most Delight,
 in which thy Honour dwells.
 7 Pass not on me the Sinners doom,
 who Murder make their Trade;
 Who others Rights by secret Bribes,

or open Force, invade.
 8 But I will walk in Paths of Truth,
 and Innocence pursue:
 Protect me therefore, and to me
 thy Mercies, Lord, renew.
 9 In spite of all assaulting Foes,
 I still maintain my Ground:
 And shall survive amongst thy Saints,
 thy Praises to resound.



P S A L M XXVII.

WHOM should I fear, since God to me,
 is saving Health and Light;
 Since strongly he my Life supports,
 what can my Soul affright?
 2 With fierce intent my Flesh to tear,
 when Foes beset me round,
 They stumbled, and their lofty Crests,
 Were made to strike the Ground.
 3 Through him my Heart, undaunted, dares
 with mighty Host to cope;
 Through him in doubtful Straits of War,
 for good Success I hope.
 4 Henceforth within his House to dwell,
 I earnestly desire,

His wond'rous Beauty there to view,
 and of his Will enquire.
 5 For there may I with Comfort rest,
 in times of Deep Distress;
 And safe as on a Rock abide,
 in that secure Retreat.
 6 Whilst God o'er all my haughty Foes,
 my lofty Head shall raise,
 And I my joyful Tribute bring,
 with grateful Songs of Praise.

P A R T II.

7 Continue, Lord, to hear my Voice,
 Whene'er to thee I cry;
 In Mercy my Complaints receive,
 nor my Request deny.
 8 When us to seek thy glorious Face
 thou kindly dost advise:
 Thy glorious Face I'll always seek,
 my grateful Heart replies.
 9 Then hide not thou thy Face, O Lord,
 nor me in Wrath reject:
 My God and Saviour leave not him,
 thou didst so oft protect.
 10 Tho' all my Friends and Kindred too,
 their helpless Charge forsake,
 Yet thou, whose Love excels them all,

wilt

wilt Care and Pity take.
 11 Instruct me in thy Paths, O Lord,
 my Ways directly guide;
 Left envious Men who watch my Steps,
 should see me tread aside.
 12 Lord, disappoint my cruel Foes,
 defeat their ill Desire;
 Whose lying Lips and bloody Hands,
 against my Peace conspire.
 13 I trusted that my future Life,
 should with thy Love be crown'd;
 Or else my fainting Soul had sunk,
 with Sorrow compass'd round.
 14 God's time with patient faith expect,
 who will inspire thy Breat,
 With inward Strength: Do thou thy Part,
 and leave to him the rest.



P S A L M XXVIII.

O Lord, my Rock, to thee I cry,
 in Sighs consume my Breath;
 O answer, or I shall become,
 like those that sleep in Death.
 Regard my Supplications, Lord,
 the Cries that I repeat;

With weeping Eyes and lifted Hands,
 before thy Mercy Seat.
 3 Let me escape the Sinners Doom,
 who make a Trade of ill,
 And ever speak the Person fair,
 whose Blood they mean to spill.
 4 According to their Crimes extent,
 let Justice have its Course:
 Relentless be to them, as they
 have sinn'd, without Remorse.
 5 Since they the Works of God despise,
 nor will his Grace adore,
 His Wrath shall utterly destroy,
 and build them up no more.
 6 But I, with due Acknowledgement,
 his Praises will resound,
 From whom the Cries of my Distress,
 a gracious Answer found.
 7 My Heart its Confidence repos'd
 in God, my Strength and Shield;
 In him I trusted, and return'd
 triumphant, from the Field.
 8 As he has made my Joys compleat,
 'tis just that I should raise,
 The cheerful Tribute of my Thanks,
 and thus resound his Praise.

PART II.

11 False Witnesses, with forg'd Complaints,
 against my Truth combin'd;
 And to my charge such things they laid,
 as I had ne'er design'd.
 12 The Good which I to them had done,
 with Evil they repaid;
 And did by Malice undeserv'd,
 my harmless Life invade.
 13 But as for me, when they were sick,
 I still in Sackcloth mourn'd;
 I pray'd and fasted, and my Pray'r,
 to my own Breast return'd.
 14 Had they my Friends or Brethren been,
 I could have done no more;
 Nor with more decent signs of Grief,
 a Mother's Loss deplore.
 15 How different did their Carriage prove,
 in times of my distress?
 When they in Crowds together met,
 did savage Joy express.
 16 The Rabble too in mighty Throngs,
 by their Example came;
 And ceas'd not with reviling Words,
 to wound my spotless Fame.

17 Scoffers, that noble Tables harm,
 and earn their Breath with Lies,
 Did gnash their Teeth, and band'ring Jests,
 maliciously devise.
 18 But, Lord, how long wilt thou look on?
 on my Behalf appear;
 And save my guiltless Soul, which they,
 like rav'ning Beasts would tear.

PART III.

19 So I before the list'ning World,
 shall grateful Thanks express;
 And where the great Assembly meets,
 thy Name with Praises blest.
 20 Lord, suffer not my causeless Foes,
 who me unjustly hate;
 With open Joy, or secret Signs,
 to mock my sad Estate.
 21 For they with Hearts averse from Peace,
 industriously devise,
 Against the Men of quiet Minds,
 to forge malicious Lies.
 22 Nor with these private Arts content,
 aloud they vent their Spite;
 And say, "At last we found him out,
 " he did in our fight.

23 But

And from the Grave's expecting jaws,
 my hopeless Life, retrieve.
 Thus to his Courts, ye Saints of his,
 with Songs of Praise repair;
 With me commemorate his Truth,
 and providential Care.
 His Wrath has but a Moment's Reign,
 his Favour no Decay:
 Your Night of Grief is recompenc'd,
 with Joy's returning Day.
 But I in prosp'rous Day presum'd,
 no sudden Change I fear'd,
 Whilst in my Sunshine of Success,
 no low'ring Cloud appear'd.
 But soon I found thy Favour, Lord,
 my Empire's only Truſt;
 For when thou hid'st thy Face, I ſaw
 my Honour laid in Duſt.
 Then, as I vainly had presum'd,
 my Error I confeſs'd.
 And thus with ſupplicating Voice,
 thy Mercy's Throne addreſs'd:
 "What Profit is there in my Blood,
 "congeal'd by Death's cold Night?
 "Can ſilent Albes ſpeak thy Praise,
 "thy wond'rous Truth recite?

Hear me, O Lord, in Mercy hear,
 "thy wonted Aid expend;
 "Do thou ſend Help, on whom alone,
 "I can for Help depend.
 'Tis done! thou haſt my mournful Scene
 to Songs and Dances turn'd;
 Invested me in Robes of State,
 who late in Sackcloth mourn'd.
 Exalted thus, I'll gladly ſing,
 thy Praise in grateful Verſe:
 And, as thy Favours endless are,
 thy endless Praise rehearſe.



P S A L M XXXI

DEFEND me, Lord, from Shame,
 for ſtill I truſt in thee;
 As juſt and righteous is thy Name,
 from Danger ſet me free.
 Bow down thy gracious Ear,
 and ſpeedy Succour ſend;
 Do thou my ſtedfaſt Rock appear,
 to ſhelter and defend.
 Since thou, when Foes oppreſs,
 my Rock and Fortreſs art,
 To guide me forth from this Diſtreſs,
 thy wonted help impart.

Release me from the Snare,
 which they have closely laid:
 Since I, O God my Strength, repair
 to thee alone, for Aid.
 To thee, the God of Truth,
 my Life, and all that's mine,
 (For thou preserv'dst me from my Youth,)
 I willingly resign.
 All vain Designs I hate,
 of those that trust in Lies,
 And still my Soul, in ev'ry State,
 to God for Succour flies.

PART II.

Those Mercies thou hast shown,
 I'll chearfully express;
 For thou hast seen my Straits, and known
 my Soul, in deep Distress.
 When *Keilah's* treach'rous Race,
 did all my Strength inclose:
 Thou gav'st my Feet a larger Space,
 to shun my watchful Foes.
 Thy Mercy, Lord, display,
 and hear my just Complaint;
 For both my Soul and Flesh decay,
 with Grief and Hunger faint.

Sad Thoughts my Life oppress,
 my Years are spent in Groans;
 My Sins have made my Strength decrease,
 and ev'n consum'd my Bones.
 My Foes, my Sufferings mock'd,
 my Neighbours did upbraid;
 My Friends at Sight of me were shock'd,
 and fled as Men dismay'd.
 Forsook by All am I,
 as dead, and out of Mind,
 And like a shatter'd Vessel lie,
 whose Parts can ne'er be join'd.
 Yet standing Words they speak,
 and seem my Pow'r to dread,
 Whilst they together Council take,
 my guiltless Blood to shed.
 But still my stedfast Trust,
 I on thy help repose;
 That thou, my God, art Good and Just,
 my Soul with Comfort knows.

PART III.

Whatever Events betide,
 thy Wisdom times them all:
 Then, Lord, thy Servant safely hide,
 from those that seek his fall.

The

The Brightness of thy Face
 to me, O Lord, disclose;
 And, as thy Mercies still increase,
 preserve me from my Foes.
 Me from Dishonour save,
 who still have call'd on thee:
 Let that, and Silence in the Grave,
 the Sinner's Portion be.
 Do thou their Tongues restrain,
 Whose Breath in Lies is spent:
 Who false Reports, with proud disdain,
 against the righteous vent.
 How great thy Mercies are,
 to such as fear thy Name!
 Which thou, for those that trust thy Care,
 dost to the World proclaim.
 Thou keep'st them in thy Sight,
 from proud Oppressors free;
 From Tongues that do in Strife delight,
 they are preserv'd by thee.
 With Glory and Renown;
 God's Name be ever blest'd;
 Whose Love in *Kelab's* well-fenc'd Town
 was wond'rously express'd!
 I said in hasty Flight,
 I'm banish'd from thine Eyes;

Yet still thou kept'st me in thy Sight,
 and heard'st my earnest Cries.
 O all ye Saints, the Lord
 with eager Love pursue,
 Who to the Just will Help afford,
 and give the Proud their due.
 Ye that on God rely
 courageously proceed:
 For he will still your Hearts supply
 with Strength, in Time of need.



P S A L M XXXII.

HE's blest whose Sins have Pardon gain'd,
 no more in Judgment to appear,
 Whose Guilt Remission has obtain'd,
 and whose Repentance is sincere.
 While I conceal'd the fretting Sore,
 my Bones consum'd without Relief;
 All Day did I with Anguish roar,
 but no Complaints asswag'd my Grief.
 Heavy on me thy Hand remain'd,
 by Day and Night alike distress'd;
 'Till quite of vital Moisture drain'd,
 like Land with Summer's drought oppress'd.
 No sooner I my Wound disclos'd,
 E the

the Guilt that tortur'd me within,
 But thy Forgiveness interpos'd,
 and Mercy's healing Balm pour'd in.
 5 True Penitents shall thus succeed,
 who seek thee whilst thou may'st be found;
 They from the common Deluge freed,
 shall see remorseless Sinners drown'd.
 6 Thy Favour, Lord, in all Distress,
 my Tow'r of Refuge I must own;
 Thou shalt my haughty Foes suppress,
 and me, with Songs of Triumph crown.
 7 In my Instruction then condescend,
 you that would Truth's safe Path discern:
 Your Progress I'll securely Guide,
 and keep you in my watchful Eye.
 8 Submit your selves to Wisdom's Rule,
 like Men that Reason have attain'd;
 Nor like th'ungovern'd Horse and Mule,
 whose Fury must be curb'd and rein'd.
 9 Sorrows on Sorrows multiply'd,
 the harden'd sinner shall confound;
 But them who in his Truth confide,
 Blessings of Mercy shall surround.
 10 His Saints that have perform'd his Laws,
 their Fate in Triumphs shall employ:
 Let them (as they alone have caus'd)

in grateful Raptures shout for Joy.

P S A L M XXXIII.

1 LET all the just to God with Joy,
 their chearful Voices raise,
 For well the righteous it becomes,
 to sing glad Songs of Praise.
 2 Let Harps, and Psalteries, and Lutes,
 in joyful Consort meet;
 And new made Songs of loud Applause,
 the Harmony complete.
 3 For faithful is the Word of God;
 his Works with Truth abound;
 He Justice loves, and all the Earth
 is with his Goodness crown'd.
 4 By his Almighty Word at first,
 the heav'nly Arch was rear'd;
 And all the beauteous Hosts of Light,
 at his Command appear'd.
 5 The swelling Floods together roll'd,
 he makes in heaps to lye;
 And lays, as in a Store-house, safe,
 the wat'ry Treasures by.
 6 Let Earth, and all that dwell therein,
 before him trembling stand:

For

For when He spake the Word, 'twas made;
 'twas fix'd at his Command.
 7 He when the Heathen closely plot,
 their Counsels undermines;
 His Wisdom ineffectual makes,
 the People's rash Designs.
 8 Whate'er the mighty Lord decrees,
 shall stand for ever sure;
 The settled purpose of his Heart,
 to Ages shall endure.

PART II.

9 How happy then are they, to whom
 the Lord for God is known!
 Whom, he from all the World besides
 has chosen for his own!
 10 He, all the Nations of the Earth,
 from Heav'n his Throne survey'd;
 He saw their works, and view'd their thoughts,
 by him their Hearts were made.
 11 No King is safe by mighty Hosts,
 their Strength the Strong deceives;
 No manag'd Horse, by Force or Speed
 his Warlike Rider saves:
 12 'Tis God, who those that trust in him,
 beholds with gracious Eyes:
 He frees their Soul from Death, their Want

In time of Dearth, supplies.
 13 Our Soul on God with Patience waits,
 our Help and Shield is he!
 Then, Lord, let still our Hearts rejoice,
 because we trust in thee.
 14 The Riches of thy Mercy, Lord,
 do thou to us extend;
 Since we, for all we want or wish,
 On thee alone depend.

P S A L M XXXIV.

1 THRO' all the changing Scenes of Life,
 in Trouble and in Joy,
 The praises of my God shall still,
 my Heart and Tongue, employ.
 2 Of his Deliv'rance I will boast,
 till all that are distrest,
 From my example Comfort take,
 and charm their Griets to rest.
 3 O magnifie the Lord with me;
 with me exalt his Name:
 When in Distress to him I call'd,
 He to my rescue came.
 4 Their drooping-Hearts were soon refresh'd,
 who look'd to him for Aid;

Desir'd Success in ev'ry Face,
 a chearful Air displaid.
 5 Behold, (say they) behold the Man,
 whom Providence reliev'd;
 7 The Man so dang'rously beset,
 so wond'rously retriev'd!
 6 The Hosts of God encamp around,
 the Dwellings of the just;
 Deliv'rance he affords to all,
 who on his Succour trust.
 7 O make but Tryal of his Love,
 experience will decide
 How blest'd they are, and only they,
 who in his Truth confide.
 8 Fear him, ye Saints, and you will then,
 have nothing else to fear;
 Make you his Service your Delight,
 your Wants shall be his Care.
 9 While hungry Lions lack their Prey,
 the Lord will Food provide;
 For such as put their Trust in him,
 and see their Needs supply'd.

P A R T II.

10 Approach, ye piously dispos'd,
 and my Instruction hear,
 I'll teach you the true Discipline,

of his religious Fear.
 11 Let him who length of Life desires,
 and prosp'rous Days would see,
 From stand'ring Language keep his Tongue,
 his Lips from Falshood free.
 12 The crooked Paths of Vice decline,
 and Virtue's Ways pursue;
 Establish Peace where 'tis begun,
 and where 'tis lost, renew.
 13 The Lord from Heav'n beholds the just,
 with favourable Eyes;
 And when distress'd his gracious Ear,
 is open to their Cries:
 14 But turns his wrathful Look on those,
 whom Mercy can't reclaim,
 To cut them off, and from the Earth,
 blot out their hated Name.
 15 Deliv'rance to his Saints he gives,
 When his Relief they crave:
 He's nigh to heal the broken Heart,
 and contrite Spirit save.
 16 The Wicked oft, but still in vain,
 against the just conspire:
 For under their Affliction's weight,
 he keeps their Bones entire.
 17 The Wicked from their wicked Arts,
 their

their Ruin shall derive;
 Whilst righteous Men, whom they detest,
 shall them, and theirs, survive.
 18 For God preserves the Souls of those,
 who on his Truth depend;
 To them and their Posterity,
 his Blessings shall descend.



P S A L M XXXV.

A GAINST all those that strive with me,
 O Lord, assert my Right;
 With such as War unjustly wage,
 do thou my Battels fight.
 2 Thy Buckler take, and bind thy Shield,
 upon thy warlike Arm;
 Stand up, my God, in my Defence,
 and keep me safe from Harm.
 3 Bring forth thy Spear, and stop their Course,
 that haste my Blood to spill;
 Say to my Soul, "I am thy Health,
 and will preserve thee still.
 4 Let them with Shame be cover'd o'er,
 who my Destruction sought;
 And such as did my Harm devise,
 be to Confusion brought.

5 Then shall they fly, dispers'd like Chaff,
 before the driving Wind,
 God's vengeful Minister of Wrath,
 shall follow close behind.
 6 And when thro' dark and slipp'ry Ways,
 they strive his Rage to shun,
 His vengeful Ministers of Wrath,
 shall goad them as they run.
 7 Since unprovok'd by any Wrong,
 they hid their treach'rous Snare:
 And for my harmless Soul a Pit,
 did causelessly prepare;
 8 Surpris'd by Mischiefs unforeseen,
 by their own Arts betray'd;
 Their Feet shall fall into the Net,
 which they for me had laid.
 9 Whilst my glad Soul shall God's great Name,
 for this Deliv'rance bless;
 And by his saving Health secur'd,
 a grateful Joy express.
 10 My very Bones shall say, O Lord,
 who can compare with Thee?
 Who sett'st the poor and helpless Man,
 from strong Oppressors free.

PART II.

11 False Witnesses, with forg'd Complaints,
 against my Truth combin'd;
 And to my charge such things they laid,
 as I had ne'er design'd.
 12 The Good which I to them had done,
 with Evil they repaid;
 And did by Malice undeserv'd,
 my harmless Life invade.
 13 But as for me, when they were sick,
 I still in Sackcloth mourn'd;
 I pray'd and fasted, and my Pray'r,
 to my own Breast return'd.
 14 Had they my Friends or Brethren been,
 I could have done no more;
 Nor with more decent signs of Grief,
 a Mother's Loss deplore.
 15 How different did their Carriage prove,
 in times of my distress?
 When they in Crowds together met,
 did savage joy express.
 16 The Rabble too in mighty Throngs,
 by their Example came;
 And ceas'd not with reviling Words,
 to wound my spotless Fame.

17 Scoffers, that noble Tables haunt,
 and earn their Bread with Lies,
 Did gnash their Teeth; and band'ring Jests,
 maliciously devise.
 18 But, Lord, how long wilt thou look on?
 on my Behalf appear;
 And save my guiltless Soul, which they,
 like rav'ning Beasts would tear.

PART III.

19 So I before the list'ning World,
 shall grateful Thanks express;
 And where the great Assembly meets,
 thy Name with Praises bless.
 20 Lord, suffer not my causeless Foes,
 who me unjustly hate;
 With open Joy, or secret Signs,
 to mock my sad Estate.
 21 For they with Hearts averse from Peace,
 industriously devise,
 Against the Men of quiet Minds,
 to forge malicious Lies.
 22 Nor with these private Arts content,
 aloud they vent their Spite;
 And say, "At last we found him out,
 " he did in our sight.

23 But

23 But thou, who dost both them and me,
 with Righteous Eyes survey,
 Assert my Innocence, O Lord;
 and keep not far away.
 24 Stir up thy self, in my behalf,
 to Judgment, Lord, awake;
 Thy righteous Servant's Cause, O God,
 to thy Decision take.
 25 Lord as my Heart has upright been,
 Let me thy Justice find;
 Nor let my cruel Foes obtain,
 the Triumph they design'd.
 26 O let them not amongst themselves,
 in boasting Language say,
 At length our Wishes are compleat,
 at last he's made our Prey.
 27 Let such as in my Harm rejoic'd,
 for shame their Faces hide;
 And foul Dishonour wait on those,
 that proudly me defy'd.
 28 Whilst they with cheerful Voices shout,
 who my just Cause befrend;
 And bless the Lord, who loves to make,
 Success his Saints attend.
 29 So shall my Tongue thy Judgments sing,
 inspir'd with grateful joy.

And cheerful Hymns in praise of thee,
 shall all my Days employ.



P S A L M XXXVI

1 MY crafty Foe, with flattering Art,
 his wicked purpose would disguise;
 But Reason whispers to my Heart,
 he ne'er sets God before his Eyes.
 2 He soothes himself, retir'd from sight,
 secure he thinks his treach'rous Game,
 Till his dark Plots, expos'd to Light,
 Their false Contriver brand with shame.
 3 In Deeds, he is my Foe confest'd,
 whilst with his Tongue, he speaks me fair:
 True Wisdom's banish'd from his Breat,
 and Vice has sole Dominion there.
 4 His wakeful Malice spends the Night,
 in forging his accurs'd Designs;
 His obstinate ungen'rous Spite,
 no execrable means declines.
 5 But, Lord, thy Mercy, my sure Hope,
 above the heav'ly Orb ascends,
 Thy sacred Truth's unmeasur'd scope,
 beyond the spreading Sky extends.
 6 Thy Justice like the Hills remains;

unfathom'd Depths thy Judgments are;
 Thy Providence the World sustains,
 the whole Creation is thy Care.
 Since of thy Goodness all partake,
 with what Assurance should the Just,
 Thy sheltering Wings their Refuge make,
 and Saints to thy Protection trust?
 Such Guests shall to thy Courts be led,
 to banquet on thy Love's Repast,
 And drink, as from a Fountain's head,
 of Joys that shall for ever last.
 With Thee the Springs of Life remain,
 thy Presence is eternal Day;
 O! let thy Saints thy Favour gain,
 to upright Hearts thy Truth display.
 Whilst Pride's insulting Foot would spurn,
 and wicked Hand my Life surprize:
 Their Mischiefs on themselves return;
 down, down, they'r fall'n no more to rise.



P S A L M XXXVII.

THOU wicked Men grow rich or great,
 Yet let not their successful State,
 thy Anger or thy Envy raise;
 For they, cut down like tender Grass,

Or like young Flow'rs away shall pass,
 whose blooming Beauty soon decays.
 Depend on God, and him obey,
 So thou within the Land shalt stay,
 secure from Danger, and from Want:
 Make his Commands thy chief Delight,
 And he, thy Duty to requite,
 shall all thy earnest Wishes grant.
 In all thy ways trust thou the Lord,
 And he will needful Help afford,
 to perfect ev'ry just Design;
 And make, like Light, serene and clear,
 Thy clouded Innocence appear,
 and as a mid-day Sun to shine.
 With quiet mind on God depend,
 And patiently for him attend;
 nor let thy Anger fondly rise:
 Tho' wicked Men with Wealth abound,
 And with Success the Plots are crown'd,
 which they maliciously devise.
 From Anger cease and Wrath forsake,
 Let no ungovern'd Passion make,
 thy wav'ring Heart espouse their Crime;
 For God shall sinful Man destroy,
 Whilst only they the Land enjoy,
 who trust on him, and wait his time.

6 How soon shall wicked Men decay!
 Their Place shall vanish quite away,
 nor by the strictest search be found:
 Whilst humble Souls possess the Earth,
 Rejoycing still with godly Mirth,
 with Peace and Plenty always crown'd.

P A R T II.

7 Whilst sinful Crowds with false Design,
 Against the righteous few combine,
 and gnash their teeth and threatening stand;
 God shall their empty Plots deride,
 And laugh at their defeated Pride:
 he sees their Ruin near at hand.
 8 They draw the Sword and bend the Bow,
 The Poor and Needy to o'erthrow,
 and Men of Upright Lives to slay:
 But their strong Bows shall soon be broke,
 Their sharpen'd Weapon's mortal Stroke,
 thro' their own Hearts shall force its way.
 9 A little, with God's Favour blest,
 And by one Righteous Man possess'd,
 the Wealth of many Bad excels:
 For God supports the just Man's Cause,
 But as for those that break his Laws,
 their unsuccessful Pow'r he quells.

10 His constant Care the upright guides,
 And over all their Life presides;
 their Portion shall for ever last:
 They, when Distress o'erwhelms the Earth,
 Shall be unmov'd, and ev'n in Dearth,
 the happy Fruits of Plenty taste.
 11 Not so the wicked Men, and those
 Who proudly dare, God's Will oppose;
 destruction is their hapless share:
 Like Fat of Lambs, their Hopes and they
 Shall in an instant melt away,
 and vanish into Smoak and Air.

P A R T III.

12 Whilst Sinners brought to sad Decay,
 Still borrow on, and never pay,
 The just have Will and Pow'r to give:
 For such as God vouchsafes to bless,
 Shall peaceably the Earth possess;
 And those he curses shall not live.
 13 The good Man's way is God's Delight,
 He orders all the Steps aright
 of him, that moves by his Command;
 Though he sometimes may be distress'd,
 Yet shall he ne'er be quite oppress'd,
 for God upholds him with his Hand.

14 From my first Youth till Age prevail'd,
 I never saw the Righteous fail'd,
 or Want o'ertake his num'rous Race;
 Because Compassion fill'd his Heart,
 And he did chearfully impart;
 God made his Off-spring's Wealth increase.
 15 With Caution shun each wicked Deed,
 In Virtue's ways with Zeal proceed,
 and so prolong your happy Days:
 For God who Judgment loves, does still
 Preserve his Saints secure from Ill,
 while soon the wicked Race decays.
 16 The Upright shall possess the Land,
 His Portion shall for Ages stand;
 his Mouth with Wisdom is supply'd;
 His Tongue by Rules of Judgment moves,
 His Heart the Law of God approves,
 therefore his Footsteps never slide.

P A R T I V.

17 In wait the watchful Sinner lies,
 In vain the Righteous to surprize;
 in vain his Ruin does decree;
 God will not him defenceless leave,
 To his Revenge expos'd, but save,
 and when he's sentenc'd, let him free.
 18 Wait thou on God, keep his Command,

And thou exalted in the Land,
 thy blest Possession ne'er shall quit,
 The Wicked soon destroy'd shall be,
 And, at his dismal Tragedy,
 thou shalt a safe Spectator sit.
 19 The Wicked I in Pow'r have seen,
 And like a Bay - Tree fresh and green,
 that spreads its pleasant Branches round:
 But he was gone as swift as Thought,
 And though in ev'ry place I sought,
 no sign or track of him I found.
 20 Observe the Perfect Man with Care,
 And mark all such as Upright are;
 their roughest Days in Peace shall end:
 While on the latter end of those,
 Who dare God's sacred Will oppose,
 a common Ruin shall attend.
 21 God to the just will Aid afford,
 Their only Sateguard is the Lord,
 their Strength in times of Need is He.
 Because on him they still depend,
 The Lord will timely Succour send,
 and from the Wicked let them free.



P S A L M XXXVIII.

T HY chast'ning Wrath, O Lord, refrain,
 enough

though I deserve it all;
 Nor let at once on me the Storm,
 of thy Displeasure fall.
 In ev'ry wretched Part of me,
 thy Arrows deep remain;
 Thy heavy Hand's afflicting weight,
 I can no more sustain.
 My Flesh is one continued Wound,
 thy Wrath so fiercely glows;
 Betwixt my Punishment and Guilt,
 my Bones have no repose.
 My Sins that to a Deluge swell,
 my sinking Head o'erflow,
 And for my feeble Strength to bear,
 too vast a Burthen grow.
 Stench and Corruption fill my Wounds,
 my Folly's just Return,
 With Trouble I am warp'd and bow'd,
 and all day long I mourn.
 A loath'd Disease afflicts my Loins,
 infecting ev'ry part;
 With Sickness worn, I groan and roar,
 thro' Anguish of my Heart.

P A R T II.

7 But, Lord, before thy searching Eyes,
 all my Desires appear:

And sure my Groans have been too loud,
 not to have reach'd thine Ear.
 8 My Heart's oppress'd, my Strength decay'd,
 my Eyes depriv'd of Light:
 Friends, Lovers, Kinsmen, gaze aloof,
 on such a dismal Sight.
 9 Mean while the Foes that seek my Life,
 their Snares to take me set;
 Vent Slanders, and contrive all Day,
 to forge some new Deceit.
 10 But I, as if both deaf and dumb,
 nor heard, nor once reply'd:
 Quite deaf and dumb, like one whose tongue,
 with conscious Guilt is ty'd.
 11 For, Lord, to thee I do appeal,
 my Innocence to clear;
 Assur'd that thou, the Righteous God;
 my injur'd Cause wilt hear.
 12 "Hear me, said I, lest my proud Foes,
 "a spiteful Joy display;
 "Insulting if they see my Foot,
 "but once to go astray.
 13 "And, with continual Grief oppress'd,
 to sink I now begin:
 To thee, O Lord, I will confess,
 to thee bewail my Sin.

14 But whilst I languish, my proud Foes,
 their Strength and Vigour boast;
 And they that hate me without Cause,
 are grown a dreadful Host.
 15 Ev'n they, whom I oblig'd, return
 my Kindness, with Despight;
 And are my Enemies, because
 I chuse the Path that's right.
 16 Forake me not, O Lord my God,
 nor far from me depart;
 Make haste to my Relief, O Thou,
 who my Salvation art.



P S A L M XXXIX.

RESOLV'D to watch o'er all my Ways,
 I kept my Tongue in awe;
 I curb'd my hasty Words when I,
 the Wicked prosp'rous saw.
 Like one that's Dumb I silent stood,
 and did my Tongue refrain,
 From good Discourse; but that restraint,
 increas'd my inward Pain.
 2 My Heart did glow with working Thoughts,
 and no Repose cou'd take,
 Till strong Reflection fann'd the Fire,

and thus at length I spake:
 Lord, let me know my term of Days,
 how soon my Life will end;
 The num'rous Train of Ills disclose,
 which this frail State, attend.
 3 My life thou know'st is but a Span,
 a Cypher sums my Years;
 And ev'ry Man in best Estate,
 but Vanity appears.
 Man, like a Shadow, vainly walks,
 with fruitless Cares oppress'd.
 He heaps up Wealth, but cannot tell
 by whom 'twill be possess'd.

P A R T II.

4 Why then should I on worthless Toys,
 with anxious Care attend?
 On thee alone, my stedfast Hope
 shall ever, Lord, depend.
 Forgive my Sins, nor let me scorn'd,
 by foolish Sinners be;
 For I was dumb, and murmur'd not,
 because 'twas done by Thee.
 5 The dreadful Burthen of thy Wrath,
 in Mercy soon remove;
 Lest my frail Flesh, too weak to bear

the.

the heavy Load, should prove.
 For when thou chaf't'nest Man for Sin,
 thou mak'st his Beauty fade,
 (So vain a thing is he!) like Cloth
 by fretting Moths decay'd.
 6 Lord, hear my Cry, accept my Tears,
 and listen to my Pray'r;
 Who sojourn like a Stranger here,
 as all my Fathers were.
 O spare me yet a little time,
 my wasted Strength restore;
 Before I vanish quite from hence,
 and shall be seen no more.



P S A L M XL.

I Waited meekly for the Lord,
 till he vouch'd a kind reply;
 Who did his gracious Ear afford,
 and heard from Heav'n my humble Cry:
 2 He took me from the dismal Pit,
 when founder'd deep in miry Clay;
 On solid Ground he plac'd my Feet,
 and suffer'd not my Steps to stray.
 3 The Wonders he for me has wrought,
 shall fill my mouth with Songs of Praise;

And others to his Worship brought,
 to hopes of like Deliv'rance raise.
 4 For Blessings shall that Man reward,
 who on th' Almighty Lord relies;
 Who treats the Proud with Disregard,
 and hates the Hypocrite's Disguise.
 5 Who can the wond'rous Works recount,
 which thou, O God, for us hast wrought?
 The Treasures of thy Love, surmount
 the Pow'r of numbers, speech, and thought.
 6 I've learn'd, that Thou hast not desir'd,
 Off'rings and Sacrifice alone;
 Nor Blood of guiltless Beasts requir'd,
 for Man's Transgressions to atone.
 7 I therefore come — come to fulfil
 the Oracles, thy Books impart:
 'Tis my delight to do thy Will;
 thy Law is written in my Heart.

P A R T II.

8 In full Assemblies I have told,
 thy Truth and Righteousness at large;
 Nor did, thou know'st, my Lips withhold,
 from utt'ring what thou gav'st in charge.
 9 Nor kept within my Breast contain'd,
 thy Faithfulness and saving Grace,
 But preach'd thy Love, for all design'd,
 that

that all might that, and Truth embrace.
 10 Then let those Mercies I declar'd
 to others, Lord, extend to me;
 Thy loving Kindness, my Reward,
 thy Truth, my safe Protection be.
 11 For I with troubles am distress'd,
 too numberless for me to bear;
 Nor less with loads of Guilt oppress'd,
 that plunge and sink me to despair.
 12 As soon, alas! may I recount
 the Hairs, on this afflicted Head;
 my vanquish'd Courage they surmount,
 and fill my drooping Soul with Dread.

P A R T III.

13 But, Lord, to my Relief draw near,
 for never was more pressing Need!
 In my Deliv'rance, Lord, appear,
 and add to that Deliv'rance, Speed.
 14 Confusion on their Heads return;
 who to destroy my Soul combine;
 Let them defeated, blush and mourn,
 ensnar'd in their own vile design.
 15 Their Doom let Desolation be,
 with Shame their Malice be repaid,
 Who mock'd my Confidence in Thee,
 and sport of my Affliction made.

16 While those who humbly seek thy Face,
 to joyful Triumphs shall be rais'd;
 And all who prize thy saving Grace,
 with me resound, *The Lord be prais'd.*
 17 Thus, wretched tho' I am and poor,
 of me th' Almighty Lord takes care:
 Thou, God, who only canst restore,
 to my relief with speed repair.



P S A L M XL

HAPPY the Man, whose tender Care,
 relieves the poor distress'd;
 When Troubles compass him around,
 the Lord shall give him Rest.
 2 The Lord his Life, with Blessings crown'd,
 in Safety shall prolong;
 And disappoint the Will of those,
 that seek to do him wrong.
 3 If he in languishing estate,
 oppress'd with Sickness lye;
 The Lord will easy make his Bed,
 and inward Strength supply.
 4 Secure of This, to thee, my God,
 I thus my Pray'r address'd;
 Lord, for thy Mercy, heal my Soul,
 tho'

Not Wisdom can the Wise exempt,
nor Fools their Folly save;
But both must perish, and in Death,
their Weakth to others leave.
For tho' they think their stately Seats,
shall ne'er to Ruin fall;
But their Remembrance last, in Lands
which by their Names, they call:
Yet shall their Fame be soon forgot,
how great so'er their State;
With Beasts their Memory and they,
shall share one common Fate.

P A R T II.

How great their Folly is who thus,
absurd Conclusions make:
And yet their Children, unreclaim'd,
repeat the gross Mistake.
They all, like Sheep to Slaughter led,
the Prey of Death are made;
Their Beauty while the just rejoice,
within the Grave shall fade.
But God will yet redeem my Soul,
and from the greedy Grave,
His greater Pow'r shall set me free,
and so himself receive.

14 Then fear not thou when worldly Men,
in envy'd Wealth abound,
Nor tho' their prosp'rous House increase,
with State and Honour crown'd.
15 For, when they're summon'd hence by Death,
they leave all this behind;
No Shadow of their former Pomp,
within the Grave they find:
16 And yet they thought their State was blest;
caught in the Flatt'ers Snare,
Who with their Vanity comply'd,
and prais'd their worldly Care.
17 In their Forefathers Steps they tread,
and when, like them, they die,
Their wretched Ancestors and they,
in endless Darkness lie.
18 For Man how great so'er his State,
unless he's truly wise,
As, like a sensual Beast, he lives,
so, like a Beast, he dies.



P S A L M L.

THE Lord hath spoke, the mighty God,
Hath sent his Summons all abroad,
From dawning Light till Day declines:
The

thy Temple did frequent.
 5 When I advanc'd with Songs of Praise,
 my Solemn Vows to pay,
 And led the joyful sacred Throng
 that kept the Festal Day.
 6 Why restless, why cast down, my Soul?
 trust God, who will employ
 His Aid for thee; and change these Sighs,
 to thankful Hymns of Joy.

PART II

7 My Soul's cast down, O God, but thinks
 on thee, and *Sion* still;
 From *Jordan's* Bank, from *Hermon's* Heights,
 and *Mislar's* humbler Hill.
 8 One Trouble calls another on,
 and gath'ring o'er my Head,
 Fall spouting down, till round my Soul,
 a roaring Sea is spread.
 9 But when thy Presence, Lord of Life,
 has once dispell'd this Storm,
 To thee I'll Midnight - Anthems sing,
 and all my Vows perform.
 10 God of my Strength, how long shall I,
 like one forgotten mourn?
 Forlorn, forsaken, and expos'd
 to my Oppressor's Scorn.

11 My Heart is pierc'd, as with a Sword,
 whilst thus my Foes upbraid;
 "Vain Boaster, where is now thy God?
 "and where his promis'd Aid?
 12 Why restless, why cast down, my Soul?
 hope still, and thou shalt sing,
 The Praise of him who is thy God,
 thy Health's eternal Spring.



P S A L M XLIII

1 JUST Judge of Heav'n, against my Foes,
 do thou assert my injur'd Right:
 O set me free, my God, from those
 that in Deceit and Wrong delight.
 2 Since thou art still my only Stay,
 Why leav'st thou me in deep Distress?
 Why go I mourning all the Day,
 whilst me insulting Foes oppress?
 3 Let me with Light and Truth be blest,
 be these my Guides, to lead the way,
 Till on thy holy Hill I rest,
 and in thy sacred Temple pray.
 4 Then will I there fresh Altars raise
 to God, who is my only Joy;
 And well-tun'd Harps with Songs of Praise
 shall

Thall all my grateful Hours employ.
 5 Why then cast down, my Soul, and why
 To much oppress'd with anxious Care?
 On God, thy God, for Aid rely,
 who will thy ruin'd State repair.



PSALM XLIV. [Tune Pf. 3.]

1 O Lord, our Fathers oft have told,
 in our attentive Ears,
 Thy Wonders in their Days perform'd,
 and elder Times than theirs:
 2 How Thou, to plant them here, didst drive
 the Heathen, from this Land;
 Dispeopled by repeated Strokes,
 of thy avenging Hand.
 3 For, not their Courage nor their Sword,
 to them Possession gave;
 Nor Strength, that from unequal Force,
 their fainting Troops could save;
 4 But thy Right-Hand, and pow'rful Arm,
 whose succour they implor'd,
 Thy Presence with the chosen Race,
 who thy great Name ador'd.
 5 As Thee, their God our Fathers own'd,
 thou art our Sov'reign King;

O therefore, as thou didst, to them,
 to us, Deliv'rance bring.
 6 Thro' thy victorious Name our Arms,
 the proudest Foe shall quell,
 And crush them with repeated Strokes,
 as oft as they rebel.
 7 I'll neither trust my Bow nor Sword,
 when I in Fight engage;
 But Thee, who hast our Foes subdu'd,
 and sham'd their spiteful Rage.
 8 To Thee the Triumph we ascribe,
 from whom the Conquest came;
 In God, we will rejoyce all Day,
 and ever bless his Name.

PART II

9 But Thou hast cast us off, and now,
 most shamefully we yield;
 For Thou no more vouchsaf'st to lead,
 our Armies to the Field.
 10 Since when, to ev'ry upstart Foe,
 we turn our Backs in Fight;
 And with our Spoil their Malice feast,
 who bear us ancient Spite.
 11 To Slaughter doom'd, we fall like Sheep,
 into their butcher's Hands;
 Or (what's more wretched yet) survive,
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disperst thro' Heathen Lands.
 12 Thy People Thou hast sold for Slaves,
 and set their Price so low,
 That not thy Treasure by the Sale,
 but their Disgrace may grow.
 13 Reproach'd by all the Nations round,
 the Heathen's By-Word grown,
 Whose Scorn of us is both in Speech,
 and mocking Gestures shown.
 14 Confusion strikes me blind, my Face
 in conscious shame, I hide;
 While we are scold'd, and God blasphem'd,
 by their licentious Pride.

PART III

15 On us this Heap of Woes is fall'n,
 all this we have endur'd;
 Yet have not, Lord, renounc'd thy Name,
 or Faith to thee abjur'd.
 16 But in thy righteous Paths have kept,
 our Hearts and Steps with Care;
 Tho' thou hast broken all our Strength,
 and we almost despair.
 17 Could we, forgetting thy great Name,
 on other Gods rely,
 And not the Searcher of all Hearts,

the treach'rous Crime descry?
 18 Thou seest what Sufferings for thy sake,
 we ev'ry Day sustain;
 All slaughter'd, or reserv'd like Sheep,
 appointed to be slain.
 19 Awake, arise; let seeming Sleep,
 no longer thee detain;
 Nor let us, Lord, who sue to Thee,
 for ever sue in vain.
 20 O wherefore hidest Thou thy Face
 from our afflicted State?
 Whose Souls and Bodies sink to Earth,
 with Grievs oppressive Weight.
 21 Arise, O Lord, and timely Haste,
 to our Deliv'rance make;
 Redeem us, Lord, — if not for our's,
 yet, for thy Mercy's sake.



P S A L M XLV. [Thine P/. 21.]

1: WHILE I the King's loud Praise rehearse,
 endited by my Heart,
 My Tongue is like the Pen of him,
 that writes with ready Art.
 2: How matchless is thy Form, O King!
 thy Mouth with Grace o'erflows,

Because fresh Blessings God on thee,
eternally bestows.

Gird on thy Sword, most mighty Prince,
and clad in rich Array,

With glorious Ornaments of Pow'r,
Majestick Pomp display.

Ride on in State, and still protect
the Meek, the just, and True;

Whilst thy Right-Hand with swift Revenge,
does all thy Foes pursue.

How sharp thy Weapons are to them,
that dare thy Pow'r despise,

Down, down they fall, while through their Heart,
the feather'd Arrow flies.

But thy firm Throne, O God, is fix'd,
for ever to endure;

Thy Scepter's Sway shall always last,
by Righteous Laws secure.

Because thy Heart, by Justice led,
did upright Ways approve,

And hated still the crooked Paths,
where wand'ring Sinners rove.

Therefore did God, thy God, on thee
the Oyl of Gladness shed;

And has above thy Fellows round,

advanced thy lofty Head.

With Cassia, Aloes and Myrrh,
thy Royal Robes abound;

Which from the stately Wardrobe brought,
spread grateful Odours round.

Among the honourable Train,
did Princely Virgins wait,

The Queen was plac'd at thy Right-Hand,
in golden Robes of State.

PART II

But thou, O Royal Bride, give ear,
and to my Words attend;

Forget thy native Country now,
and ev'ry former Friend.

So shall thy Beauty charm the King,
nor shall his Love decay,

For He is now become thy Lord,
to Him due Rey'ence pay.

The Tyrian Matrons rich and proud,
shall humble Presents make;

And all the wealthy Nations sue,
thy Favour to partake.

The King's fair Daughter's fairer Soul,
all inward Graces fill;

Her Rayment is of purest Gold,

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adorn'd

and in thy Strength appear,
 To judge my Cause: accept my Pray'r,
 and to my Words give Ear.
 2 Mere Strangers, whom I never wrong'd,
 to ruin me design'd;
 And cruel Men that fear no God,
 against my Soul combin'd.
 3 But God, takes part with all my Friends:
 and He's, the surest Guard;
 The God of Truth, shall give my Foes,
 their Falshoods due Reward.
 4 While I my grateful Off'ring bring,
 and Sacrifice with Joy,
 And in his Praise my Time to come,
 delightfully employ.
 5 From dreadful Danger and Distress,
 the Lord has set me free;
 Through Him, shall I of all my Foes,
 the just Destruction, see.



P S A L M LIV. [Tune Ps. 12.]

GIVE ear, Thou Judge of all the Earth,
 and listen when I pray;
 Nor from thy humble Suppliant turn,
 thy glorious Face away.

2 Attend to this my sad Complaint,
 and hear my grievous Moans;
 Whilst I my mournful Case declare,
 with artless Sighs and Groans.
 3 Hark! how the Foe insults aloud,
 how fierce Oppressors rage!
 Whose stand'ring Tongues with wrathful Hate
 against my Fame engage.
 4 My Heart is rack'd with Pain, my Soul
 with deadly Frights distress'd;
 With Fear and Trembling compass'd round,
 with Horror quite oppress'd.
 5 How often wish'd I then, that I
 the Dove's swift Wings could get;
 That I might take my speedy Flight,
 and seek a safe Retreat!
 6 Then would I wander far from hence,
 and in wild Desarts stray,
 Till all this furious Storm were spent,
 this Tempest past away.

PART II

7 Destroy, O Lord, their ill Designs,
 their Counsels soon divide;
 For, through the City my griev'd Eyes,
 have Strife and Rapine spy'd.
 8 By Day and Night on ev'ry Wall, they



P S A L M XLVII.

O All ye People clap your hands,
 And with triumphant Voices sing;
 No force the mighty Pow'r withstands,
 Of God, the universal King.
 He shall opposing Nations quell,
 and with Success our Battles fight;
 Shall fix the Place where we must dwell,
 the Pride of *Jacob*, his Delight.
 God is gone up, our Lord and King,
 with Shouts of Joy, and Trumpets Sound;
 To Him repeated Praises sing,
 and let the cheerful Song go round.
 Your utmost Skill in Praise be shown,
 for Him who all the World commands;
 Who sits upon his Righteous Throne,
 and spreads his Sway o'er Heathen Lands.
 Our Chiefs and Tribes, that far from hence,
 to serve the God of *Abram* came,
 Found Him their constant sure Defence,
 How great and glorious is his Name!



P S A L M XLVIII. [Tune P. 4.]

THE Lord, the only God, is great,

and greatly to be prais'd,
 In *Sion*, on whose happy Mount
 his sacred Throne is rais'd.
 Her Tow'rs the Joy of all the Earth,
 with beauteous Prospect rise:
 On her North Side th' Almighty King's,
 Imperial City lies.
 God in her Palaces is known,
 his Presence is her Guard:
 Conted'rate Kings withdrew their Siege,
 and of Success despair'd.
 They view'd her Walls, admir'd and fled,
 with Grief and Terror struck,
 Like Women whom the sudden Pangs,
 of Travel had o'ertook.
 No wretched Crew of Mariners,
 appear like them forlorn,
 When Fleets, from *Tarshish* wealthy Coasts,
 by Eastern Winds are torn.
 In *Sion* we have seen perform'd,
 a Work that was foretold;
 In Pledge that God, for Times to come,
 his City will uphold.
 Not in our Fortresses and Walls,
 did we, O God, confide,
 But on the Temple fix'd our Hoar'e,

in which Thou dost reside.
 8 According to thy Sov'reign Name,
 thy Praise through Earth extends,
 Thy pow'rful Arm, as Justice guides,
 chastises or defends.
 9 Let *Sion's* Mount with Joy resound,
 her Daughters all be taught;
 In Songs his Judgments to extol,
 who this Deliv'rance wrought.
 10 Compass her Walls in solemn Pomp,
 your Eyes quite round her cast,
 Count all her Tow'rs, and see if there,
 you find a Stone displac'd.
 11 Her Forts and Palaces survey,
 observe their Order well;
 That, with Assurance, to your Heirs,
 this Wonder you may tell.
 12 This God is ours, and will be ours,
 whilst we in Him confide;
 Who, as He has preserv'd us now,
 till Death, will be our Guide.



P S A L M XLIX. [Tune Ps. I.]

LET all the list'ning World attend,
 and my Instructions hear;

Let High and Low, and Rich and Poor,
 with joint Consent give Ear:
 My Mouth, with sacred Wisdom fill'd,
 shall good Advice impart,
 The sound Result of prudent Thoughts,
 digested in my Heart.
 To Parables of weighty Sense,
 I will my Ear incline;
 Whilst to my tuneful Harp I sing,
 dark Words of deep Design.
 Why should my Courage fail in times
 of Danger and of Doubt?
 When Sinners, that would me supplant,
 have compass'd me about.
 Those Men that all their Hope and Trust,
 in Heaps of Treasure place,
 And boast and triumph when they see,
 their ill-got Wealth increase;
 Are yet unable from the Grave
 their dearest Friend to free;
 Nor can by Force, nor Bribes reverse,
 th' Almighty Lord's Decree.
 7 Their vain Endeavours they must quit,
 the Price is held too high;
 No Sums can purchase such a Grant,
 that Man should never die.

Not Wisdom can the Wise exempt,
nor Fools their Folly save;
But both must perish, and in Death,
their Wealth to others leave.
For tho' they think their stately Seats,
shall ne'er to Ruin fall;
But their Remembrance last, in Lands
which by their Names, they call:
Yet shall their Fame be soon forgot,
how great soe'er their State;
With Beasts their Memory and they,
shall share one common Fate.

P A R T II.

How great their Folly is who thus,
absurd Conclusions make!
And yet their Children, unreclaim'd,
repeat the gross Mistake.
They all, like Sheep to Slaughter led,
the Prey of Death are made;
Their Beauty while the Just rejoice,
within the Grave shall fade.
But God will yet redeem my Soul,
and from the greedy Grave,
His greater Pow'r shall set me free,
and so himself receive.

14 Then fear not thou when worldly Men,
in envy'd Wealth abound,
Nor tho' their prosp'rous House increase,
with State and Honour crown'd.
15 For, when they're summon'd hence by Death,
they leave all this behind;
No Shadow of their former Pomp,
within the Grave they find:
16 And yet they thought their State was blest;
caught in the Flatt'ers Snare,
Who with their Vanity comply'd,
and prais'd their worldly Care.
17 In their Forefathers Steps they tread,
and when, like them, they die,
Their wretched Ancestors and they,
in endless Darkness lie.
18 For Man how great soe'er his State,
unless he's truly wise,
As, like a sensual Beast, he lives,
so, like a Beast, he dies.



P S A L M L.

The Lord hath spoke, the mighty God,
Hath sent his Summons all abroad,
From dawning Light till Day declines:
The

The list'ning Earth his Voice hath heard,
 And He from *Sion* hath appear'd,
 Where Beauty in Perfection shines.
 2 Our God shall come, and keep no more
 Misconstru'd Silence, as before,
 But wasting Flames before Him send:
 Around, shall Tempests fiercely rage,
 While He does Heav'n and Earth engage,
 His just Tribunal to attend.
 3 Assemble all my Saints to Me,
 (Thus runs the great Divine Decree,)
 That in my lasting Cov'nant live;
 And Off'rings bring with constant Care,
 (The Heav'ns his Justice shall declare,)
 For God himself shall Sentence give.
 4 Attend, my People; *Israel*, hear;
 Thy strong Accuser I'll appear;
 Thy God, thy only God am I:
 'Tis not of Off'rings I complain,
 Which, daily in my Temple, slain,
 My sacred Altar did supply.
 5 Will this alone Atonement make?
 No Bullock from thy Stall I'll take,
 Nor He-Goat from thy Fold accept:
 The forest Beasts that range alone,
 the Cattel too are all my own,

that on a thousand Hills are kept.
 6 I know the Fowls, that build their Nests
 In craggy Rocks; and savage Beasts,
 That loofely haunt the open Fields.
 If seiz'd with Hunger I could be,
 I need not seek Relief from thee,
 Since the World's mine, and all it yields.
 7 Think'st thou that I have any need,
 On slaughter'd Bulls and Goats to feed,
 To eat their Flesh and drink their Blood?
 The Sacrifices I require,
 Are Hearts which Love and Zeal inspire,
 and Vows with strictest Care made good.

PART II.

8 In time of Trouble call on Me,
 And I will set thee safe and free;
 And thou Returns of Praise shalt make:
 But to the Wicked thus saith God,
 How dar'st thou teach my Laws abroad,
 Or in thy Mouth, my Cov'nant take?
 9 For stubborn thou, confirm'd in Sin,
 Hast Proof against Instruction been,
 And of my Word didst lightly speak:
 When thou a subtle Thief didst see,
 Thou gladly didst with him agree,

And

And with Adult'ers didst partake.
 10 Vile Slander is thy chief Delight;
 Thy Tongue by Envy mov'd and Spight,
 Deceitful Tales does hourly spread:
 Thou dost with hateful Scandals wound
 Thy Brother, and with Lies confound,
 The Offspring of thy Mother's Bed.
 11 These Things didst thou, whom still I strove
 To gain, with Silence and with Love;
 Till thou didst wickedly surmise,
 That I was such a one as thou;
 But I'll reprove and shame thee now,
 And set thy Sins before thine Eyes.
 12 Mark this, ye wicked Fools, lest I,
 Let all my Bolts of Vengeance fly,
 Whilst none shall dare your Cause to own.
 Who praises Me, due Honour gives,
 And to the Man that justly lives,
 My strong Salvation shall be shown.



P S A L M L L

1 **H**AVE Mercy, Lord, on me,
 as Thou wert ever kind;
 Let, me, oppress'd with Loads of Guilt,
 thy wonted Mercy find.

2 Wash off my foul Offence,
 and cleanse me from my Sin;
 For I confess my Crime, and see
 how great my Guilt has been.
 3 Against Thee, Lord, alone,
 and only in thy sight
 Have I transgress'd, and tho' Condemn'd,
 must own thy Judgment right.
 4 In Guilt each part was form'd,
 of all this sinful Frame;
 In Guilt I was conceiv'd, and born
 the Heir, of Sin and Shame.
 5 Yet Thou, whose searching Eye
 does inward Truth, require,
 In Secret didst with Wisdom's Laws,
 my tender Soul inspire.
 6 With Hyssop purge me, Lord,
 and so I clean shall be:
 I shall with Snow in Whiteness vie,
 when purify'd by Thee.
 7 Make me to hear with joy,
 thy kind forgiving Voice,
 That to the Bones which Thou hast broke,
 may with fresh Strength rejoice.
 8 Blot out my crying Sin,
 nor me in Anger view;
 H

And yell their vain Complaints aloud,
 defeated of their Prey.
 9 Whilst early I thy Mercy sing,
 thy wond'rous Pow'r confess;
 For Thou hast been my sure Defence,
 my Refuge in Distress.
 To Thee with never ceasing Praise,
 O God my Strength, I'll sing;
 Thou art my God, the Rock from whence,
 my Health and Safety, spring.



P S A L M LX.

O God, who hast our Troops disperst,
 Forsaking those who left Thee first;
 As we thy just Displeasure mourn,
 To us in Mercy, Lord, return.
 2 Our Strength, that firm as Earth did stand,
 is rent by thy avenging Hand,
 O! heal the Breaches Thou hast made,
 We shake, we fall, without thy Aid!
 3 Our folly's sad Effects we feel,
 For drunk with Discord's Cup we reel,
 But now for them who Thee rever'd,
 Thou hast thy Truth's bright Banner reard,
 4 Let thy Right Hand thy Saints Protect;

Lord Hear the Pray'rs that we direct.
 The Holy God has spoke: and I
 O'er-joy'd, on his firm Word, rely.
 5 To Thee, in Portions I'll divide
 Fair *Sichem's* Soil, *Samaria's* Pride:
 To *Sichem*, *Succoth* next I'll join,
 And measure out her Vale by Line:
 6 *Manasseh*, *Gilead*, both subscribe
 To my Commands; with *Ephraim's* Tribe;
Ephraim, by Arms supports my Cause,
 And *Judah* by religious Laws.
 7 *Moab* my Slave and Drudge shall be,
 Nor *Edom* from my Yoke get free;
 Proud *Palestine's* imperious State,
 Shall humbly on our Triumph, wait.
 8 But who shall quell these mighty Pow'rs,
 And clear my Way to *Edom's* Tow'rs?
 Or through her guarded Frontiers, tread
 The Path, that does to Conquest lead?
 9 Ev'n Thou, O God, who hast disperst
 Our Troops, (for we forsook Thee first;)
 Those whom Thou didst in Wrath forsake,
 Aton'd, Thou wilt victorious make.
 10 Do Thou our fainting Cause sustain,
 For human Succours are but vain.
 Fresh Strength and Courage, God bestows;

'Tis He, treads down our proudest Foes:

Devote my prosp'rous Days, to pay
the Vows, of my Distress.

P S A L M LXI.

LORD, hear my Cry, regard my Pray'r,
which I, oppress with Grief,
From Earth's remotest Parts, address
to Thee, for kind Relief.
O lodge me safe beyond the Reach;
of persecuting Pow'r;
Thou, who so oft from spiteful Foes,
hast been my shelt'ring Tow'r.
So shall I in thy sacred Courts,
secure from Danger lie:
Beneath the Covert of thy Wings,
all future Storms defy.
In sign my Vows are heard, once more,
I o'er thy Chosen reign:
O bless, with long and prosp'rous Life,
the King, Thou didst ordain.
Confirm his Throne, and make his Reign
accepted, in thy sight;
And let thy Truth and Mercy both,
in his Defence, unite.
So shall I ever sing thy Praise:
thy Name for ever bless;

P S A L M LXII.

My Soul for Help, on God, relies,
From him alone, my Safety flows:
My Rock, my Health, that Strength supplies
To bear the thock, of all my Foes.
How long will ye contrive my Fall;
Which will but hasten on your own?
You'll totter like a bending Wall,
Or Fence, of uncemented Stone.
To make my envy'd Honours less,
They strive with Lies, their chief Delight;
For they, tho' with their Mouths they bless;
In private, curse with inward Spite.
But thou, my Soul, on God rely;
On him alone thy Trust repose;
My Rock and Health, will strength supply,
To bear the Shock of all my Foes.
God, does his saving Health dispense,
And flowing Blessings daily send;
He, is my Fortress and Defence,
On Him, my Soul shall still depend.
In Him, ye People, always trust,

and in thy Strength appear,
 To judge my Cause: accept my Pray'r,
 and to my Words give Ear.
 2 Mere Strangers, whom I never wrong'd,
 to ruin me design'd;
 And cruel Men that fear no God,
 against my Soul combin'd.
 3 But God, takes part with all my Friends:
 and He's, the surest Guard;
 The God of Truth, shall give my Foes,
 their Falshoods due Reward.
 4 While I my grateful Off'ring bring,
 and Sacrifice with Joy,
 And in his Praise my Time to come,
 delightfully employ.
 5 From dreadful Danger and Distress,
 the Lord has set me free;
 Through Him, shall I of all my Foes,
 the just Destruction, see.



P S A L M LIV. [Tune Pf. 12.]

1 **G**IVE ear, Thou Judge of all the Earth,
 and listen when I pray;
 nor from thy humble Suppliant turn,
 thy glorious face away.

2 Attend to this my sad Complaint,
 and hear my grievous Moans;
 Whilst I my mournful Case declare,
 with artless Sighs and Groans.
 3 Hark! how the Foe insults aloud,
 how fierce Oppressors rage!
 Whose stand'ring Tongues with wrathful Hate
 against my Fame engage.
 4 My Heart is rack'd with Pain, my Soul
 with deadly Frights distress'd;
 With Fear and Trembling compass'd round,
 with Horror quite oppress'd.
 5 How often wish'd I then, that I
 the Dove's swift Wings could get;
 That I might take my speedy Flight,
 and seek a safe Retreat!
 6 Then would I wander far from hence,
 and in wild Desarts stray,
 Till all this furious Storm were spent,
 this Tempest past away.

P A R T II.

7 Destroy, O Lord, their ill Designs,
 their Counsels soon divide;
 For, through the City my griev'd Eyes,
 have Strife and Rapine spy'd.
 8 By Day and Night on ev'ry Wall,
 they

they walk their constant Round;
 And in the midst of all her Strength,
 are Grief and Mischief found.
 Whoe'er through ev'ry Part shall roam,
 with fresh Disorders meet;
 Deceit and Guile their constant Posts,
 maintain in ev'ry Street.
 10 For 'twas not any open Foe,
 that false Reflections made;
 For then, I could with Ease have born,
 the bitter Things he said:
 11 'Twas none who Hatred had profess'd,
 that did against me rise;
 For then, I had withdrawn my self,
 from his malicious Eyes.
 12 But 'twas ev'n thou, my Guide, my Friend,
 whom tend'rest Love did join,
 Whose sweet Advice I valu'd most,
 whose Pray'rs were mixt with mine.
 13 Sure Vengeance equal to their Crimes,
 such Traytors must surprize;
 And sudden Death requite those Ills,
 they wickedly devise!
 14 But I will call on God, who still
 shall in my Aid appear;
 At Morn, and Noon, and Night I'll pray,

and He, my Voice shall hear.

PART III.

15 God has releas'd my Soul from those,
 that did with me contend;
 And made a num'rous Host of Friends,
 my Righteous Cause defend.
 16 For He, who was my Help of old,
 shall now his Suppliant hear;
 And punish them whose prosp'rous State,
 makes them no God to fear.
 17 Whom can I trust, if faithless Men,
 perfidiously devise
 To ruin me, their peaceful Friend,
 and break the strongest Ties!
 18 Tho' soft and melting are their Words,
 their Hearts with War abound;
 Their Speeches are more smooth than Oyl,
 and yet like Swords they wound.
 19 Do thou, my Soul, on God depend,
 and He shall thee sustain,
 He aids the just whom to supplant,
 the Wicked strive in vain.
 20 My Foes, that trade in Lies and Blood,
 shall all untimely die;
 Whilst I for Health and Length of Days,
 on Thee, my God, rely.



P S A L M LVI

DO Thou, O God, in Mercy help,
 for Man my Life pursues;
 To crush me with repeated Wrongs,
 he daily Strife renews.
 Continually my spiteful Foes,
 to ruin me, combine;
 Thou seest who sit'st enthron'd on high,
 what mighty Numbers join.
 But, tho' sometimes surpris'd by Fear,
 (on Danger's first Alarm)
 Yet still for Succour I depend,
 on thy Almighty Arm.
 God's faithful Promise I shall praise,
 on which I now rely:
 In God I trust, and trusting him,
 the Arm of Flesh defy.
 They wrest my Words, and make them speak
 a Sense, they never meant:
 Their Thoughts are all, with restless Spite,
 on my Destruction bent.
 In close Assemblies they combine,
 and wicked Projects lay,
 They watch my Steps, and lie in Wait,
 to make my Soul their Prey.

P A R T II

Shall such Injustice still escape?
 O Righteous God, arise;
 Let thy just Wrath, (too long provok'd)
 this impious Race chastise.
 Thou numbrest all my Steps since first,
 I was compell'd to flee:
 My very Tears are treasur'd up,
 and register'd by Thee.
 When therefore I invoke thy Aid,
 my Foes shall be o'erthrown;
 For I am well assur'd that God,
 my righteous Cause will own.
 I'll trust God's Word, and so despise
 the Force, that Man can raise:
 To thee, O God, my Vows are due,
 to Thee I'll render Praise:
 Thou hast retriev'd my Soul from Death;
 and Thou wilt still secure
 The Life, Thou hast so oft preserv'd,
 and make my Footsteps sure;
 That thus protected by thy Pow'r,
 I may this Light enjoy,
 And in the Service of my God,
 my length'n'd Days employ.

to God, their Voices raise;
 Sing Psalms in Honour of his Name,
 and spread his glorious Praise.
 And let them say, how dreadful, Lord,
 in all thy Works art Thou!
 To thy great Pow'r thy stubborn Foes,
 shall all be forc'd, to bow.
 Thro' all the Earth the Nations round,
 shall Thee their God, confess;
 And with glad Hymns, their awful Dread
 of thy great Name, express.
 O come, behold the Works of God,
 and then with me you'll own,
 That He, to all the Sons of Men,
 has wond'rous Judgments shown.
 He, made the Sea become dry Land,
 thro' which our Fathers walk'd;
 Whilst, to each other of his Might,
 with Joy, his People talk'd.
 He, by his Pow'r, for ever rules;
 his Eyes, the World survey;
 Let no presumptuous Man rebel,
 against his Sov'reign sway.
 O all ye Nations bless our God,
 and loudly speak his Praise;
 Who keeps our Soul alive, and still

confirms, our steadfast Ways.
 8 For Thou hast try'd us, Lord, as Fire
 does try, the precious Ore;
 Thou brought'st us into Straits, where we,
 oppressing Burthens, bore.
 9 Insulting Foes did us, their Slaves,
 thro' Fire and Water chase;
 But yet at last Thou brought'st us forth,
 into a wealthy Place.

P A R T I I .

10 Burnt-off'rings to thy House I'll bring,
 and there my Vows will pay,
 Which, I with solemn Zeal did make,
 in Trouble's dismal Day.
 11 Then shall the richest Incense smoke,
 the fattest Rams shall fall;
 The choicest Goats from out the Fold,
 and Bullocks from the Stall.
 12 O come, all ye that fear the Lord,
 attend with heedful Care;
 Whilst I, what God for me has done,
 with grateful Joy declare.
 13 As I before, his Aid implor'd,
 so now, I praise his Name;
 Who, if my Heart had harbour'd Sin,
 would all my Pray'rs disclaim.

Your griping Hands by weighty Bribes,
 to Violence betray'd.
 To Virtue Strangers, from the Womb;
 their infant Steps went wrong:
 They prattled Slander, and in Lies
 employ'd, their lissing Tongue.
 No Serpent of parch'd *Africk's* breed,
 does ranker Poyson bear;
 The drowfy Adder will as soon,
 uncock his fullen Ear.
 Unmov'd by good Advice, and deaf
 as Adders, they remain;
 From whom the skilful Charmer's Voice,
 can no Attention gain.
 Defeat, O God, their threat'ning Rage,
 and timely break their Pow'r.
 Disarm these growing Lions Jaws,
 e'er practis'd to devour.
 Let now their Insolence, at height,
 like ebbing Tides be spent;
 Their shiver'd Darts deceive their Aim,
 when they their Bow have bent.
 Like Snails let them dissolve to Slime;
 like halty Births become,
 Unworthy to behold the Sun,
 and Dead within the Womb.

E'er Thorns can make the Flesh-pots boil,
 tempestuous Wrath shall come
 From God, and snatch them hence, alive,
 to their Eternal Doom.
 The Righteous shall rejoice to see,
 their Crimes such Vengeance meet;
 And Saints in Persecutors Blood,
 shall dip their harmless Feet.
 Transgressors then with Grief shall see,
 just Men Rewards obtain;
 And own a God, whose Justice will
 the guilty Earth, arraign.



P S A L M LIX.

DELIVER me, O Lord my God,
 From all my spiteful Foes;
 In my Defence oppose thy Pow'r
 to theirs, who me oppose.
 Preserve me from a wicked Race,
 who make a Trade of Ill;
 Protect me from remorseless Men,
 who seek my Blood to spill.
 They lye in Wait, and mighty Pow'rs,
 against my Life combine:
 Implacable; yet, Lord, Thou know'st it,

for

for no Offence of mine.
 In Haſte they run about, and watch,
 my guiltleſs Life to take:
 Look down, O Lord, on my Diſtreſs,
 and to my Help awake!
 Thou, Lord of Hoſts and *Jſr'el's* God,
 their Heathen Rage ſuppreſs;
 Relentleſs Vengeance take on thoſe,
 who ſtubbornly tranſgreſs.
 At Ev'ning to beſet my Houſe,
 like growling Dogs they meet;
 While others through the City range,
 and ranſack ev'ry Street.
 Their Throats, envenom'd Slander breathe,
 their Tongues, are ſharpen'd Swords;
 Who hears (ſay they) or hearing, dares
 reprove, our lawleſs Words?
 But from thy Throne Thou ſhalt, O Lord,
 their baffled Plots deride;
 And ſoon to Scorn and Shame expoſe,
 their boated Heathen Pride.

P A R T II.

On Thee I wait, 'tis on thy Strength
 for Succour, I depend;
 'Tis Thou, O God, art my Defence,
 who only canſt defend.

Thy Mercy, Lord, which has ſo oft
 from Danger, ſet me free,
 Shall crown my Wiſhes, and ſubdue
 my haughty Foes, to me.
 6 Deſtroy them not, O Lord, at once,
 reſtrain thy vengeful Blow,
 Leſt we, ungratefully, too ſoon
 forget, their Overthrow.
 Diſperſe them through the Nations round,
 by thy avenging Pow'r;
 Do Thou bring down their haughty Pride,
 O Lord our Shield and Tow'r.
 7 Now in the Height of all their Hopes,
 their Arrogance chaſtiſe;
 Whoſe Tongues have ſinn'd without reſtraint,
 and Curſes join'd with Lies.
 Nor ſhalt Thou, whiſt their Race endures,
 thine Anger, Lord, ſuppreſs;
 That diſtant Lands, by their juſt Doom,
 may *Jſr'el's* God confeſs.
 8 At Ev'ning let them ſtill perſiſt,
 like growling Dogs, to meet;
 Still wander all the City round,
 and traVERSE ev'ry Street.
 Then, as for Malice now they do,
 for Hunger, let them ſtray;

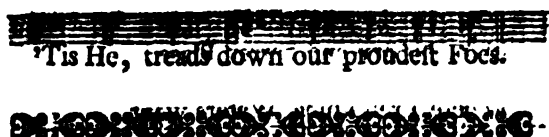
And yell their vain Complaints aloud,
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 For Thou hast been my sure Defence,
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 To Thee with never ceasing Praise,
 O God my Strength, I'll sing;
 Thou art my God, the Rock from whence,
 my Health and Safety, spring.



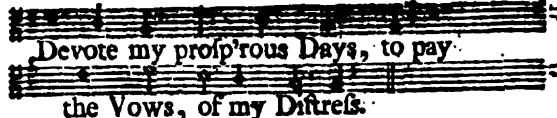
P S A L M LX.

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 Forsaking those who left Thee first;
 As we thy just Displeasure mourn,
 To us in Mercy, Lord, return.
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 Is rent by thy avenging Hand,
 O! heal the Breaches Thou hast made,
 We shake, we fall, without thy Aid!
 3 Our folly's sad Effects we feel,
 For drunk with Discord's Cup we reel,
 But now for them who Thee rever'd,
 Thou hast thy Truth's bright Banner rear'd,
 4 Let thy Right Hand thy Saints Protect;

Lord Hear the Pray'rs that we direct.
 The Holy God has spoke: and I
 O'er-joy'd, on his firm Word, rely.
 5 To Thee, in Portions I'll divide
 Fair *Sichem's* Soil, *Samaria's* Pride:
 To *Sichem*, *Succoth* next I'll join,
 And measure out her Vale by Line:
 6 *Manasseh*, *Gilead*, both subscribe
 To my Commands; with *Ephraim's* Tribe;
Ephraim, by Arms supports my Cause,
 And *Judab* by religious Laws.
 7 *Moab* my Slave and Drudge shall be,
 Nor *Edom* from my Yoke get free;
 Proud *Palestine's* imperious State,
 Shall humbly on our Triumph, wait.
 8 But who shall quell these mighty Pow'rs,
 And clear my Way to *Edom's* Tow'rs?
 Or through her guarded Frontiers, tread
 The Path, that does to Conquest lead?
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 Our Troops, (for we forsook Thee first;)
 Those whom Thou didst in Wrath forsake,
 Aton'd, Thou wilt victorious make.
 10 Do Thou our fainting Cause sustain,
 For human Succours are but vain.
 Fresh Strength and Courage, God bestows;
 'Tis



'Tis He, tread down our proudest Foes.



Devote my prosperous Days, to pay
the Vows, of my Distress.

P S A L M LXI

LORD, hear my Cry, regard my Prayer,
which I, oppress'd with Grief,
From Earth's remotest Parts, address
to Thee, for kind Relief.
O lodge me safe beyond the Reach,
of persecuting Power;
Thou, who so oft from spiteful Foes,
hast been my sheltering Tower.
So shall I in thy sacred Courts,
secure from Danger lie:
Beneath the Covert of thy Wings,
all future Storms defy.
In sign my Vows are heard, once more,
I o'er thy Chosen reign:
O bless, with long and prosperous Life,
the King, Thou didst ordain.
Confirm his Throne, and make his Reign
accepted, in thy sight;
And let thy Truth and Mercy both,
in his Defence, unite.
So shall I ever sing thy Praise:
thy Name for ever bless;



P S A L M LXII

My Soul for Help, on God, relies,
From him alone, my Safety flows:
My Rock, my Health, that Strength supplies
To bear the shock, of all my Foes.
How long will ye contrive my Fall;
Which will but hasten on your own?
You'll totter like a bending Wall,
Or Fence, of uncemented Stone.
To make my envy'd Honours less,
They strive with Lies, their chief Delight;
For they, tho' with their Mouths they bless;
In private, curse with inward Spite.
But thou, my Soul, on God rely;
On him alone thy Trust repose;
My Rock and Health, will strength supply,
To bear the Shock of all my Foes.
God, does his saving Health dispense,
And flowing Blessings daily send;
He, is my Fortress and Defence,
On Him, my Soul shall still depend.
In Him, ye People, always trust;

Before his Throne pour out your Hearts,
 For God the Merciful and Just,
 His timely Aid to us imparts.
 4 The Vulgar, fickle are and frail,
 The Great, dissemble and betray;
 And laid in Truth's impartial Scale,
 The lightest Things, will both, outweigh.
 Then trust not in oppressive Ways,
 By Spoil and Rapine grow not vain;
 Nor let your Hearts, if Wealth increase,
 Be set too much, upon your Gain.
 5 For God has oft his Will express'd,
 And I this Truth have fully known;
 To be of boundless Pow'r possess'd,
 Belongs of Right to God, alone.
 Tho' Mercy is his darling Grace,
 In which He chiefly takes delight;
 Yet will He all the human Race,
 According to their Works, requite.



P S A L M LXIII.

1 O God, my gracious God, to Thee,
 My Morning Pray'rs shall offer'd be;
 For Thee my thirsty Soul does pant;
 My fainting Flesh implores thy Grace,

Within this dry and barren Place,
 Where I refreshing Waters want.
 2 O! to my longing Eyes once more,
 That View of glorious Pow'r restore,
 Which thy majestic House displays:
 Because to me, thy wondrous love,
 Than Life it self, does dearer prove,
 My Lips shall always speak thy Praise.
 3 My Life, while I that Life enjoy,
 In blessing God, I will employ,
 With lifted Hands, adore his Name!
 My Soul's Content, shall be as great
 As theirs, who choicest Dainties eat,
 While I with Joy his Praise proclaim.
 4 When down I lie sweet Sleep to find,
 Thou, Lord, art present to my Mind:
 And when I wake in dead of Night,
 Because thou still dost Succour bring,
 Beneath the Shadow of thy Wing,
 I rest, with Safety and Delight.
 5 My Soul, when Foes would me devour,
 Cleaves fast to Thee, whose matchless Pow'r
 In her Support, is daily shown:
 But, those the Righteous Lord shall slay,
 That my Destruction wish; and they,
 That seek my Life, shall lose their own.

6 They

6 They by untimely Ends shall die;
 Their Flesh a Prey to Foxes lie;
 But God shall fill the King with Joy.
 Who Thee Confess shall still rejoyce,
 Whilst the false Tongue and lying Voice,
 Thou, Lord, shalt silence and destroy.



P S A L M LXIV. [Tune Pf. 5.]

1 **L**ord, hear the Voice of my Complaint,
 to my Request give Ear;
 Preserve my Life from cruel Foes,
 and free my Soul from Fear.
 2 O! hide me, with thy tend'rest Care,
 in some secure Retreat,
 From Sinners, that against me rise,
 and all their Plots defeat.
 3 See, how intent to work my Harm,
 they whet their Tongues, like Swords,
 And bend their Bows to shoot their Darts,
 sharp Lies and bitter Words!
 4 Lurking in private, at the just
 they take their secret Aim;
 And suddenly, at him they shoot,
 quite void of Fear and Shame.
 5 To carry on their ill Designs,

they mutually agree;
 They speak of laying private Snares,
 and think that none shall see.
 6 With utmost Diligence and Care,
 their wicked Plots they lay;
 The deep Designs of all their Hearts,
 are only, to betray.
 7 But God, to Anger justly mov'd,
 his dreadful Bow shall bend,
 And on his flying Arrows point,
 shall swift Destruction send.
 8 Those Slanders which their Mouths did vent,
 upon themselves shall fall;
 Their Crimes disclos'd, shall make them be
 despis'd, and shunn'd by all.
 9 The World shall then God's Pow'r confess;
 and Nations trembling stand,
 Convinc'd, that 'tis the mighty Work
 of his avenging Hand.
 10 Whilst righteous Men, whom God secures,
 in Him shall gladly trust;
 And all the list'ning Earth shall hear,
 loud Triumphs of the just.



P S A L M LXV.

FOR Thee, O God, our constant Praise
 1 3 In

In *Sion* waits, thy chosen Seat;
 Our promis'd Altars we will raise,
 And there, our zealous Vows compleat.
 O Thou, who to my humble Pray'r,
 Didst always bend thy list'ning Ear,
 To Thee, shall all Mankind repair,
 and at thy gracious Throne appear.
 Our Sins (tho' numberless) in vain
 To stop thy flowing Mercy, try;
 Whilst Thou o'erlook'st the guilty Stain,
 And wastest out the Crimson Die.
 Blest is the Man, who near Thee plac'd,
 Within thy sacred Dwelling lives!
 Whilst we, at humbler Distance, taste
 The vast Delights, thy Temple gives.
 By wond'rous Acts, O God, most just,
 Have we thy gracious Answer found;
 In Thee remotest Nations trust,
 And those whom stormy Waves surround.
 God by his Strength, sets fast the Hills,
 And does his matchless Pow'r engage,
 With which the Sea's loud Waves, He stills;
 And angry Crouds, tumultuous Rage.

PART II.

Thou, Lord, dost barb'rous Lands dismay,
 When they thy dreadful Tokens view:

With Joy, they see the Night and Day,
 Each other's Track, by turns pursue.
 8. From out thy unexhausted Store,
 Thy Rain relieves the thirsty Ground;
 Makes Lands, that barren were before,
 With Corn and useful Fruits, abound.
 9 On rising Ridges down it pours,
 And ev'ry furrow'd Valley fills;
 Thou mak'st them soft with gentle Show'rs,
 In which, a blest Increase distills.
 10 Thy Goodness does the circling Year,
 With fresh Returns of Plenty, crown;
 And where thy glorious Paths appear,
 Thy fruitful Clouds drop Fatness, down.
 11 They drop on barren Forests, chang'd
 By them, to Pastures fresh and green;
 The Hills about in order rang'd,
 In beauteous Robes of Joy, are seen.
 12 Large Flocks, with fleecy Wool, adorn
 The chearful Downs; the Vallies bring
 A plenteous Crop, of full-ear'd Corn,
 And seem for Joy, to shout and sing.



P S A L M LXVI [Tune Ps. 19.]

LET all the Lands with Shouts of joy,

to God, their Voices raise;
Sing Psalms in Honour of his Name,
and spread his glorious Praise.
2 And let them say, how dreadful, Lord,
in all thy Works art Thou!
To thy great Pow'r thy stubborn Foes,
thalt all be forc'd, to bow.
3 Thro' all the Earth the Nations round,
shall Thee their God, confess;
And with glad Hymns, their awful Dread
of thy great Name, express.
4 O come, behold the Works of God,
and then with me you'll own,
That He, to all the Sons of Men,
has wond'rous Judgments shown.
5 He, made the Sea become dry Land,
thro' which our Fathers walk'd;
Whilst, to each other of his Might,
with Joy, his People talk'd.
6 He, by his Pow'r, for ever rules;
his Eyes, the World survey;
Let no presumptuous Man rebel,
against his Sov'reign sway.
7 O all ye Nations bless our God,
and loudly speak his Praise;
Who keeps our Soul alive, and still

confirms, our feeble Ways.
8 For Thou hast try'd us, Lord, as Fire
does try, the precious Ore;
Thou brought'st us into Straits, where we,
oppressing Burthens, bore.
9 Insulting Foes did us, their Slaves,
thro' Fire and Water chase;
But yet at last Thou brought'st us forth,
into a wealthy Place.

P A R T II

10 Burnt-off'rings to thy House I'll bring,
and there my Vows will pay,
Which, I with solemn Zeal did make,
in Trouble's dismal Day.
11 Then shall the richest Incense smoke,
the fattest Rams shall fall;
The choicest Goats from out the Fold,
and Bullocks from the Stall.
12 O come, all ye that fear the Lord,
attend with heedful Care;
Whilst I, what God for me has done,
with grateful Joy declare.
13 As I before, his Aid implor'd,
so now, I praise his Name;
Who, if my Heart had harbour'd Sin,
would all my Pray'rs disclaim.

14 But God to me, when e'er I cry'd,
his gracious Ear did bend;
And to the Voice of my Request,
with constant Love attend.
15 Then blest'd for ever be my God,
who never; when I pray,
With-holds his Mercy from my Soul,
nor turns his Face away.



P S A L M LXVII.

1 **T**O bless thy chosen Race,
in Mercy, Lord, incline;
And cause the Brightness of thy Face,
on all thy Saints to shine.
2. That so thy wond'rous Ways,
may thro' the World be known;
Whilst distant Lands their Tribute pay,
and thy Salvation own.
3 Let diff'ring Nations join,
to celebrate thy Fame;
Let all the World, O Lord, combine
to praise, thy glorious Name.
4 O, let them shout and sing,
with Joy and pious Mirth,
For Thou, the Righteous Judge and King,

shall govern all the Earth.
5 Let diff'ring Nations join,
to celebrate thy Fame;
Let all the World, O Lord, combine
to praise, thy glorious Name.
6 Then shall the teeming Ground,
a large Increase disclose;
And we with Plenty shall be crow'nd,
which God, our God, bestows.
7 Then God upon our Land,
shall constant Blessings show'r;
And all the World in Awe shall stand,
of his relentless Pow'r.



P S A L M LXVIII.

1 **L**ET God, the God of Battle rise,
And scatter his presumptuous Foes;
Let shameful Rout their Hosts surprize,
who spitefully his Pow'r oppose.
2 As Smoak in Tempest's Rage is lost,
Or Wax into the Furnace cast;
So let their sacrilegious Host,
Before his wrathful Presence waste.
3 But let the Servants of his Will,
His Favour's gentle Beams enjoy;

Their

Their upright Hearts let Gladness fill,
 And chearful Songs their Tongues, employ.
 To Him, your Voice in Anthems raise,
Yehovah's awful Name He bears;
 In Him rejoice, extol his Praise,
 Who rides upon high rowling Spheres.
 Him, from his Empire of the Skies
 To this low World, Compassion draws,
 The Orphan's Claim to patronize,
 And judge the injur'd Widows Cause.

PART II.

'Tis God, who, from a foreign Soil,
 Restores poor Exiles to their Home;
 Makes Captives free, and fruitless Toil,
 Their proud Oppressors, righteous Doom.
 'Twas so of old, when Thou didst lead
 In Person, Lord, our Armies forth,
 Strange Terrors thro' the Desert spread,
 Convulsion shook th'astonish'd Earth.
 The breaking Clouds did Rain distil,
 And Heav'n's high Arches shook with Fear,
 How then should *Sinai's* humble Hill,
 Of *Israel's* God, the Presence bear;
 Thy Hand, at famisht Earth's Complaint,
 Reliev'd her from Celestial Stores;

And when thy Heritage was faint,
 Asswag'd the Drought, with plenteous show'rs.
 Where Savages had rang'd before;
 At Ease Thou mad'st our Tribes reside;
 And in the Desert for the Poor,
 Thy gen'rous Bounty did provide.
 Thou gav'st the Word, we rally'd forth,
 And in that pow'rful Word, o'ercame;
 While Virgin-Troops with Songs of Mirth,
 In State, our Conquest, did proclaim.
 Vast Armies, by such Gen'als led,
 As yet, had ne'er receiv'd a Foil,
 Forlookt their Camp, with sudden Dread,
 And to our Women, left the Spoil.

PART III.

Tho' *Egypt's* Drudges you have been,
 Your Army's Wings, shall shine as bright
 As Dove's, in golden Sunshine seen,
 Or silver'd o'er with paler Light.
 'Twas so, when God's Almighty Hand,
 O'er scatter'd Kings, the Conquest won;
 Our Troops, drawn up on *Jordan's* Strand,
 High *Salmon's* glitt'ring Snow, out-thone,
 From thence to *Jordan's* farther Coast,
 And *Basan's* Hill we did advance:

No more her Height shall *Babylon* boast,
 But that she's God's Inheritance:
 16 But wherefore (tho' the Honour's great)
 Should this, O Mountains, swell your Pride?
 For *Sion*, is his chosen Seat,
 Where He for ever will reside.
 17 His Chariots numberless, his Pow'rs
 Are heav'nly Hosts, that wait his Will;
 His Presence now, fills *Sion's* Tow'rs,
 As once, it honour'd *Sinai's* Hill.

PART IV.

18 Ascending high, in Triumph Thou,
 Captivity hast Captive led;
 And on thy People didst bestow,
 The Spoil of Armies, once their Dread.
 19 Ev'n Rebels, shall partake thy Grace,
 And humble Profelytes, repair
 To worship at thy Dwelling-Place,
 And all the World pay Homage, there.
 20 For Benefits, each Day bestow'd,
 Be daily, his great Name ador'd;
 Who is our Saviour and our God,
 Of Life and Death, the Sov'reign Lord.
 21 But Justice, for his harden'd Foes,
 Proportion'd Vengeance, hath decreed,

To wound the Hoary Head of those,
 Who; in presumptuous Crimes, proceed.
 22 The Lord has thus, in Thunder, spoke;
 " As I subdu'd proud *Babylon's* King,
 " once more, I'll break my People's Yoke,
 " And from the Deep, my Servants bring.
 23 " Their Feet, shall with a crimson Flood
 " Of slaughter'd Foes, be cover'd o'er,
 " Nor Earth receive such impious Blood,
 " But leave for Dogs, th'unhallow'd Gore.

PART V.

24 When marching to thy blest Abode,
 the wond'ring Multitude, survey'd
 The Pompous State of Thee, our God,
 In Robes of Majesty array'd.
 25 Sweet singing *Levites* led the Van,
 Loud Instruments, brought up the Rear;
 Between both Troops, a Virgin-Train
 With Voice and Timbrel, charm'd the Ear.
 26 This was the Burden of their Song,
 " In full Assemblies bless the Lord,
 " All, who to *Isr'el's* Tribes belong,
 " The God of *Isr'el's* Praise record.
 27 Nor little *Benjamin*, alone,
 From neighb'ring Bounds did there attend,
 Nor

Nor only *Judah's* nearer Throne,
 Her Counsellors, in State did send;
 28 But *Zebulon's* remoter Seat,
 And *Nephthali's* more distant Coast,
 (The grand Procession to compleat)
 Sent up their Tribes, a princely Host.
 29 Thus God, to Strength and Union brought
 Our Tribes, at Strife, till that blest hour:
 This work which Thou, O God, hast wrought,
 Confirm, with fresh Recruits of Pow'r.

PART VI.

30 To visit *Salem*, Lord, descend;
 And *Sion* thy terrestrial Throne;
 Where Kings, with Presents shall attend,
 And Thee, with offer'd Crowns, atone.
 31 Break down the Spearmen's Ranks, who threat
 Like pamper'd Herds of savage Might,
 Their silver-armour'd Chiefs defeat,
 Who in destructive War delight.
 32 *Egypt* shall then, to God stretch forth
 Her Hands, and *Africk* Homage bring:
 The scatter'd Kingdoms of the Earth,
 Their common Sov'reign's Praises, sing.
 33 Who mounted, on the loftiest Sphere
 Of ancient Heav'n, sublimely rides;
 From whence, his dreadful Voice we hear,

Like that of warring Winds and Tides.
 34 Ascribe ye Pow'r to God most High,
 Of humble *Israel* He takes Care;
 Whose Strength from out the dusky Sky,
 Darts shining Terrors through the Air.
 35 How dreadful are the sacred Courts,
 Where God has fix'd his earthly Throne;
 His Strength, his feeble Saints, supports;
 To God give Praise, and Him alone.



PSALM LXIX.

1 **S**AVE me, O God, from Waves that rowl,
 And press to overwhelm my Soul.
 With painful Steps in Mire I tread,
 And Deluges o'erflow my Head.
 With restless Cries my Spirits faint,
 My Voice is hoarse, with long Complaint;
 My Sight decays, with tedious Pain,
 Whilst for my God I wait, in vain.
 2 My Hairs, tho' num'rous, are but few,
 Compar'd with Foes, that me pursue
 With groundless Hate, grown now of Might
 To execute, their lawless Spite.
 They force me guiltless to resign,
 As Rapine, what by Right, was mine.
 K 1 Thou,

Thou, Lord, my Innocence dost see;
 Nor are my Sins conceal'd from Thee.
 Lord God of Hosts, take timely Care,
 Lest for my sake thy Saints despair;
 Since, I have suffer'd for thy Name,
 Reproach, and hid my Face in shame.
 A Stranger, to my Country grown,
 Nor to my nearest Kindred known;
 A Foreigner, expos'd to Scorn,
 By Brethren of my Mother, born.
 For Zeal, to thy lov'd House and Name,
 Consumes me, like devouring Flame,
 Concern'd at their Affronts to Thee,
 More than at Slanders cast on me.
 My very Tears and Abstinence,
 They contrive, in a spiteful Sense
 When cloath'd with Sackcloth for their sake,
 They me their common Proverb make.

PART II

Their Judges at my Wrongs do jest,
 Those Wrongs, they ought to have redrest!
 How should I then expect to be,
 From Libels, of lewd Drunkards, free?
 But, Lord, to Thee, I will repair
 For Help, with humble timely Pray'r:
 Relieve me, from thy Mercy's store,

Display thy Truth's preserving Pow'r.
 From threatening Dangers, me relieve,
 And from the Mire my Feet retrieve;
 From spiteful Foes in Safety keep,
 And snatch me from the raging Deep.
 Controul the Deluge e'er it spread,
 And roul its Waves, above my Head;
 Nor deep Destruction's open Pit,
 To close her Jaws on me, permit.
 Lord, hear the humble Pray'r I make,
 For thy transcending Goodness sake;
 Relieve thy Suppliant once more,
 From thy abounding Mercy's store.
 Nor from thy Servant hide thy Face;
 Make haste, for desp'rate is my Case:
 Thy timely Succour interpose,
 And shield me from remorseless Foes.
 Thou know'st what Infamy and Scorn,
 I from my Enemies, have born;
 Nor can their close dissembled Spite,
 Or darkest Plots escape thy Sight.
 Reproach and Grief have broke my Heart,
 I look'd for some to take my part,
 To pity or relieve my Pain;
 But (look'd alas!) for both in vain!

PART

PART III

With Hunger pain'd, for Food I call,
 Instead of Food they give me Gall;
 And when with Thirst my Spirits sink,
 They give me Vinegar to drink.
 Their Table therefore, to their Health
 Shall prove a Snare, a Trap, their Wealth:
 Perpetual Darkness seize their Eyes,
 And sudden Blasts their Hopes surprise.
 On them, Thou shalt thy Fury pour,
 Till thy fierce Wrath their Race devour;
 And make their House a dismal Cell,
 Where none will e'er vouchsafe to dwell.
 For new Afflictions, they procur'd
 For him, who had thy Stripes endur'd,
 And made the Wounds thy Scourge had torn,
 To bleed afresh, with sharper Scorn.
 Sin shall to Sin their Steps betray,
 Till they to Truth have lost the Way.
 From Life Thou shalt exclude their Soul,
 Nor with the Just their Names enroll.
 But me, howe'er distress'd and poor,
 Thy strong Salvation shall restore:
 Thy Pow'r, with Songs I then proclaim,
 And celebrate with Thanks thy Name.
 Our God, shall this more highly prize

Than Herds or Flocks, in Sacrifice:
 Which humble Saints with Joy shall see,
 And hope for like redress with me.
 For God regards the Poors Complaint,
 Sets Pris'ners free from close Restraint:
 Let Heav'n, Earth, Sea, their Voices raise,
 And all the World resound his Praise.
 For God will *Sion's* Walls erect,
 Fair *Judah's* Cities will protect;
 Till all her scatter'd Sons repair,
 To undisturb'd Possession there.
 This Blessing, they shall at their Death,
 To their Religious Heirs, bequeath;
 And they, to endless Ages more,
 Of such, as his blest Name adore.



PSALM LXX.

O Lord, to my Relief draw near,
 For never was more pressing Need;
 For my Deliv'rance, Lord, appear,
 And add, to that Deliv'rance, Speed.
 Confusion on their Heads return,
 Who to destroy my Soul combine;
 Let them, defeated, blush and mourn,
 In their own vile Design.

K 3

3 Their

3 Their Doom, let Desolation be,
 With Shame, their Malice be repaid,
 Who mock'd my Confidence in Thee,
 And Sport of my Affliction made.
 4 While those, who humbly seek thy Face,
 To joyful Triumphs shall be rais'd;
 And all who prize thy saving Grace
 With me shall sing, *The Lord be prais'd.*
 5 Thus wretched tho' I am, and poor,
 The mighty Lord, of me takes care;
 Thou God, who only can'st restore,
 to my relief with speed repair.



P S A L M LXXI [Tune Pf. 15. 54]

1 **I**N Thee, I put my steadfast Trust,
 defend me, Lord, from Shame,
 Incline thine Ear, and save my Soul,
 for righteous is thy Name.
 2 Be Thou my strong abiding Place,
 to which I may resort;
 'Tis thy Decree that keeps me safe,
 Thou art my Rock and Fort.
 3 From cruel and ungodly Men,
 protect and set me free,
 For, from my earliest Youth till now,

my hope has been, in Thee.
 4 Thy constant Care, did safely guard
 my tender Infant - Days;
 Thou took'st me from my Mother's Womb,
 to sing thy constant Praise.
 5 While some on me with Wonder gaze,
 thy Hand supports me still;
 Thy Honour therefore and thy Praise,
 my Mouth shall always fill.
 6 Reject not then thy Servant, Lord,
 when I with Age decay;
 Forsake me not, when, worn with Years,
 my Vigour fades away.
 7 My Foes, against my Fame and me,
 with crafty Malice speak,
 Against my Soul they lay their Snarcs,
 and mutual Counsel take.
 8 His God, say they, forsakes him now,
 on whom he did rely;
 Pursue and take him, whilst no hope
 of timely Aid, is nigh.
 9 But Thou, my God, withdraw not far,
 for speedy Help, I call;
 To Shame and Ruin bring my Foes,
 that seek to work my Fall.
 10 But as for me, my steadfast Hope,

shall

shall on thy Pow'r depend,
And I in grateful Songs of Praise,
my Time to come, will spend.

PART II

11 Thy righteous Acts and saving Health,
my Mouth shall still declare:
Unable yet to count them all,
tho' summ'd, with utmost Care.
12 While God vouchsafes me his Support,
I'll in his Strength go on;
All other Righteousness disclaim,
and mention his alone.
13 Thou, Lord, hast taught me from my Youth,
to praise thy glorious Name;
And ever since, thy wond'rous Works
have been, my constant Theme.
14 Then now, forsake me not, when I
am grey, and feeble grown;
Till I to these, and future times,
thy Strength and Pow'r have shown.
15 How high thy Justice soars, O God!
how great and wond'rous are
The mighty Works, which Thou hast done?
who may with Thee, compare?
16 Me, whom thy Hand has sorely press'd,

thy Grace, shall yet relieve;
And, from the lowest Depth of Woe,
with tender Care, retrieve.
17 Thro' Thee, my Time to come, shall be
with Pow'r and Greatness, crown'd,
And me, who dismal Years have past,
thy Comforts, shall surround.
18 Then I with Psa'ltery and Harp,
thy Truth, O Lord, will praise;
To Thee, the God of Jacob's Race,
my Voice, in Anthems raise.
19 Then Joy shall fill my Mouth, and Song
employ, my chearful Voice;
My grateful Soul, by Thee redem'd,
shall in thy Strength rejoice.
20 My Tongue, thy just and righteous Acts,
shall all the Day, proclaim;
Because Thou did'st confound my Foes,
and brought'st them all to shame.



P S A L M LXXII. [Tune Pf. 58.]

LORD, let thy just Decrees, the King,
in all his Ways, direct;
And let his Son, throughout his Reign,
thy righteous Laws respect.

2 So shall he still thy People judge,
 with pure and upright Mind,
 Whilst all the helpless Poor, shall him
 their just Protector, find.
 3 Then Hills and Mountains, shall bring forth
 the happy Fruits, of Peace;
 Which, all the Land shall own to be,
 the Work of Righteousness:
 4 Whilst he, the poor and needy Race
 shall rule, with gentle Sway;
 And from their humble Necks, shall take
 oppressive Yokes, away.
 5 In ev'ry Heart thy awful Fear,
 shall then be rooted fast,
 As long as Sun and Moon endure,
 or time it self shall last.
 6 He, shall descend like Rain, that cheers
 the Meadows second Birth,
 Or like warm Show'rs, whose gentle Drops
 refresh, the thirsty Earth.
 7 In his blest Days the Just and Good,
 shall be with Favour crown'd;
 The happy Land shall ev'ry where,
 with endless Peace, abound.
 8 His uncontroll'd Dominion, shall
 from Sea to Sea extend;

Begin, at proud *Euphrates* Streams,
 at Nature's Limits, end.

PART II.

9 To him, the Savage Nations round
 shall bow, their servile Heads;
 His vanquish'd Foes shall lick the Dust,
 where he his Conquest spreads.
 10 The Kings of *Tarshish* and the Isles,
 shall costly Presents bring;
 From spicy *Sheba*, Gifts shall come,
 and wealthy *Saba's* King.
 11 To him shall ev'ry King on Earth,
 his humble Homage pay;
 And differing Nations gladly join,
 to own his Righteous Sway.
 12 For he, shall set the Needy free,
 when they for Succour cry,
 Shall save the Helpless and the Poor,
 and all their Wants supply.
 13 His Providence, for needy Souls,
 shall due Supplies prepare;
 And over their defenceless Lives,
 shall watch, with tender Care.
 14 He shall preserve, and keep their Souls
 from Fraud and Rapine, free,
 And in his Sight, their guiltless Blood,

of mighty Price shall be.
 15 Therefore, shall God his Life and Reign
 to many Years extend,
 Whilst Eastern Princes Tribute pay,
 and Golden Presents send.
 16 For him shall constant Pray'rs be made,
 thro' all his prosperous Days:
 His just Dominion shall afford
 a lasting Theme of Praise.

PART III.

17 Of useful Grain, thro' all the Land,
 great Plenty shall appear;
 A Handful sown on Mountain Tops,
 a mighty Crop, shall bear:
 18 Its Fruit, like Cedars thook by Winds,
 a rattling Noise shall yield,
 The City too shall thrive, and vie
 for Plenty, with the Field.
 19 The Mem'ry of his glorious Name,
 thro' endless Years shall run;
 His spotless Fame, shall shine as bright
 and lasting, as the Sun.
 20 In Him, the Nations of the World,
 shall be completely blest,
 And his unbounded Happiness,
 by ev'ry Tongue confess.

21 Then blest'd be God, the mighty Lord,
 The God whom *Jehel* fears;
 Who only wond'rous in his Works
 beyond Compare appears.
 22 Let Earth be with his Glory fill'd;
 and ever blest his Name:
 Whilst to his Praise the list'ning World,
 their glad Assent proclaim.



PSALM LXXIII.

A T length, by certain Proofs 'tis plain,
 That God will to his Saints be kind;
 That all whose Hearts are pure and clean,
 Shall his protecting Favour find.
 Till this sustaining Truth I knew,
 My staggering Feet had almost fail'd;
 I griev'd the Sinners Wealth to view,
 And envy'd, when the Fools prevail'd.
 2 They to the Grave in Peace descend,
 And whilst they live are heal and strong;
 No Plagues or Troubles them offend,
 which oft to other Men belong.
 With Pride, as with a Chain, they'r held,
 And Rapine, seems their Robe of State:
 Their Eyes stand out, with Fatels swell'd;
 They

They grow, beyond their Wishes great.
 With Hearts corrupt, and lofty Talk,
 Oppressive Methods they defend;
 Their Tongue, thro' all the Earth does walk,
 Their Blasphemies, to Heav'n ascend.
 And yet admiring Crowds are found,
 who servile Visits duly make,
 Because with Plenty they abound,
 Of which their flatt'ring Slaves partake.
 Their fond Opinions these pursue,
 Till they with them profanely cry,
 How should the Lord our Actions view
 Can He perceive who dwells so high?
 Behold the Wicked! these are they
 who openly their Sins profess;
 And yet their Wealth's increas'd each day,
 And all their Actions meet Success.
 Then have I cleans'd my Heart, (said I)
 And wash'd my Hands from Guilt, in vain,
 If all the day oppress'd I lie,
 And ev'ry morning suffer Pain.
 Thus did I once to speak intend,
 But if such Things I rashly say,
 Thy Children, Lord, I must offend,
 And basely should their Cause betray.

PART II

6 To fathom this, my Thoughts I bent,
 but found the Case too hard for me;
 Till to the house of God I went,
 Then, I their End did plainly see.
 How high so'er advanc'd, they all
 On slippery Places, loosely stand;
 Thence into Ruin headlong fall,
 Cast down, by thy avenging Hand.
 7 How dreadful, and how quick, their Fate!
 Despis'd by Thee, when they're destroy'd;
 As waking Men, with Scorn do treat
 The Fancies, that their Dreams employ'd.
 Thus was my Heart with Grief oppress'd,
 My Reins were rack'd with restless Pains,
 So stupid was I, like a Beast,
 Who no reflecting Thought retains.
 8 Yet still thy Presence me supply'd,
 And thy Right-Hand Assistance gave:
 Thou first, shall with thy Counsel guide,
 And then to Glory, me receive.
 Whom Then in Heav'n, but Thee, alone
 Have I, whose Favour I require?
 Throughout the spacious Earth, there's none
 That I besides Thee, can desire.
 9 My trembling Flesh and aking Heart,

May

May often fall, to succour me;
 But God, shall inward strength impart,
 And my eternal Portion be.
 For they, that far from Thee remove,
 Shall into sudden Ruin fall;
 If, after other Gods they rove,
 Thy Vengeance shall destroy them all.
 But as for me, 'tis good and just,
 That I should still to God repair;
 In Him, I always put my Trust,
 And will his wond'rous Works declare.



P S A L M LXXIV.

WHY hast Thou cast us off, O God?
 wilt Thou no more return?
 O! why against thy chosen Flock,
 does thy fierce Anger burn?
 Think on thy ancient Purchase, Lord,
 the Land, that is thy own;
 By Thee redeem'd, and Zion's Mount,
 where once the Glory shone.
 O come, and view our ruin'd State,
 how long our Troubles last!
 See! how the Foe with wicked Rage,
 has laid thy Temple waste!

Thy Foes blaspheme thy Name, where late,
 thy zealous Servant, pray'd;
 The Heathen, there, with haughty Pomp
 their Banners, have display'd.
 Those curious Carvings, which did once
 advance, the Artist's Fame,
 With Ax and Hammer they destroy,
 like Works of vulgar Frame.
 Thy holy Temple they have burnt;
 and what escap'd the Flame,
 Has been profan'd, and quite defac'd,
 tho' sacred to thy Name.
 Thy Worship wholly to destroy,
 maliciously they aim'd;
 And all the sacred Places burn'd,
 where we thy Praise proclaim'd:
 Yet of thy Presence, Thou vouchsaf'st
 no tender Signs to send;
 We have no Prophet now, that knows,
 when this sad State shall end.

PART II

But, Lord, how long wilt Thou permit,
 th' insulting Foe to boast?
 Shall all the honour of thy Name,
 for ever more, be lost?
 Why hold'st thou back thy strong Right Hand,
 and

and on thy patient breast,
 When Vengeance calls to stretch it forth,
 so calmly let it rest?
 11 Thou heretofore, with Kingly Pow'r,
 in our Defence hast fought;
 For us, throughout the wond'ring World,
 hast great Salvation wrought.
 12 'Twas Thou, O God, that didst the Sea
 by thy own Strength, divide;
 Thou brak'st the watry Monster's Head,
 the Waves, o'erwhelm'd their Pride.
 13 The greatest, fiercest of them all,
 that seem'd the Deep to sway;
 Was by thy Pow'r destroy'd, and made
 to savage Beasts, a Prey.
 14 Thou clav'st the solid Rock, and mad'st
 The Waters largely flow;
 Again, Thou mad'st thro' parted Streams,
 thy wond'ring People go.
 15 Thine, is the cheerful Day, and thine,
 the black Return of Night;
 Thou, hast prepar'd the glorious Sun,
 and ev'ry feeble Light.
 16 By Thee, the Borders of the Earth
 in perfect Order stand;
 The Summer's Warmth, and Winter's Cold,

attend on thy Command.

PART III.

17 Remember, Lord, how scornful Foes,
 have daily urg'd our Shame;
 And how the foolish People have
 blasphem'd, thy holy Name.
 18 O! free thy mourning Turtle-dove,
 by sinful Crowds beset;
 Nor the Assembly of thy poor,
 for evermore forget.
 19 Thy ancient Cov'nant, Lord, regard,
 and make thy Promise good;
 For now, each Corner of the Land
 is fill'd, with Men of Blood.
 20 O, let not the Opprest return
 With Sorrow cloath'd, and Shame;
 But let the Helpless and the Poor,
 for ever praise thy Name.
 21 Arise, O God, in our behalf,
 thy Cause and ours maintain;
 Remember, how insulting Fools,
 each Day thy Name profane!
 22 Make Thou the Boastings of thy Foes,
 for evermore to cease;
 Whose Insolence, if unchastiz'd,
 will more and more, increase.



PSALM LXXV. [Time P/. 19. 66.]

TO Thee, O God, we render Praise,
to Thee, with Thanks repair;
For, that thy Name to us is nigh,
thy wond'rous Works, declare.
2 In *Israel* when my Throne is fix'd,
with me shall Justice reign:
The Land with Discord shakes, but I
the sinking Frame, sustain.
3 Deluded Wretches I advis'd,
their Errors to redress,
And warn'd bold Sinners, that they should
their swelling Pride, suppress.
4 Bear not your selves so high, as if
no Pow'r could yours restrain;
Submit your stubborn Necks, and learn
to speak, with less Disdain.
5 For that Promotion, which to gain,
your vain Ambition strives,
From neither East, nor West, nor yet
From Southern Climes, arrives.
6 For God, the great Disposer is,
and Sov'reign Judge, alone,
Who casts the Proud to Earth, and lifts

the Humble, to a Throne.
7 His Hand, holds forth a dreadful Cup,
with purple Wine 'tis crown'd;
The deadly Mixture, which his Wrath
deals out, to Nations round.
8 Of this his Saints sometimes may taste,
but wicked Men shall squeeze
The bitter Dregs, and be condemn'd
to drink, the very Lees.
9 His Prophet I, to all the World
this Message, will relate;
The Justice then, of *Jacob's* God,
my Song shall celebrate.
10 The Wicked's Pride I will reduce,
their Cruelty Disarm;
Exalt the Just, and seat him high,
above the Reach of Harm.



PSALM LXXVI

IN *Judah* the Almighty's known,
(Almighty there by Wonders shown)
His Name in *Jacob* does excel:
His Sanctuary in *Salem* stands,
The Majesty that Heav'n commands
In *Sion* condescends to dwell.

2 He brake the Bow and Arrows there,
 The Shield, the temper'd Sword and Spear,
 There slain, the mighty Army lay;
 Whence *Sion's* Fame thro' *Babyl* is spread,
 Of greater Glory, greater Dread,
 Than Hills, where Robbers lodge their Prey.
 Their valiant Chiefs, who came for Spoil,
 Themselves met there a shameful Foil,
 Securely down to sleep they lay.
 But wak'd no more; their stoutest Band
 Ne'er lifted, one resisting Hand
 'Gainst His, that did their Legions slay.
 4 When *Jacob's* God began to frown,
 Both Horse and Charioteers, o'erthrown,
 Together slept in endless Night:
 When Thou, whom Earth and Heav'n revere,
 Dost once with wrathful Looks appear,
 What mortal Pow'r can stand thy Sight?
 5 Pronounc'd from Heav'n Earth heard its Doom,
 Grew hush'd with Fear, when Thou didst come,
 The Meek with Justice to restore;
 The Wrath of Man shall yield Thee Praise,
 It's last Attempts, but serve to raise
 the Triumphs, of Almighty Pow'r.
 6 Vow to the Lord, ye Nations, bring
 Vow'd Presents, to th' Eternal King;

Thus to his Name due Rev'rence pay,
 Who proudest Potentates can quell,
 To earthly Kings more terrible,
 Than to their trembling Subjects they.



P S A L M LXXVII [Tune Ps. 17.]

1 T O God I cry'd, who to my Help
 did graciously repair;
 In Trouble's dismal Day I fought
 my God with humble Pray'r.
 2 All Night my felt'ring Wound did run,
 no Med'cine gave Relief;
 My Soul, no Comfort would admit,
 my Soul, indulg'd her Grief.
 3 I thought on God, and Favours past,
 but that increas'd my Pain;
 I found my Spirit more oppress'd,
 the more I did complain.
 4 Thro' ev'ry Watch of tedious Night,
 Thou keep'st my Eyes awake;
 My Grief is swell'd to that Excess,
 I sigh, but cannot speak.
 5 I call to Mind the Days of Old,
 with signal Mercy crown'd,
 Those famous Years of ancient Times,

for

for Miracles renown'd.
 6 By Night, I recollect my Songs,
 on former Triumphs made;
 Then Search, consult, and ask my Heart,
 where's now thy wond'rous Aid?
 7 Has God for ever cast us off,
 withdrawn his Favour quite?
 Are both his Mercy and his Truth
 retir'd, to endless Night?
 8 Can his long practis'd Love forget,
 it's wonted Aids to bring?
 Has He, in wrath shut up, and seal'd
 his Mercy's healing Spring?
 9 I said my Weakness hints these Fears,
 but I'll my Fears disband;
 Will yet remember the most High,
 and Years of his Right-Hand.
 10 I'll call to Mind his Works of old,
 the Wonders of his Might;
 On them, my Heart shall meditate,
 my Tongue shall them recite.

P A R T II

11 Safe lodg'd from human Search on high,
 O God, thy Counsels are!
 Who is so great a God as ours?
 who can with Him compare?

12 Long since a God of Wonders, Thee
 thy rescu'd People, found;
 Long since hast Thou thy chosen Seed,
 with strong Deliverance crown'd.
 13 When Thee, O God, the Waters saw,
 the frighted Billows shrink;
 The troubled Depths themselves for Fear,
 beneath their Channels sunk.
 14 The Clouds pour'd down, while rending Skies,
 did with their Noise conspire;
 Thy Arrows all abroad were sent,
 wing'd with avenging Fire.
 15 Heav'n with thy Thunder's Voice was torn,
 whilst all the lower World,
 With lightning blaz'd; Earth shook, and seem'd
 from her Foundation hurl'd,
 16 Thro' rolling Streams, Thou find'st thy way,
 thy Paths in Waters lie;
 Thy wond'rous Passage, where no Sight
 thy Footsteps, can descry.
 17 Thou led'st thy People, like a Flock,
 safe thro' the Desert Land,
 By *Moses*, their meek skillful Guide,
 And *Aaron's*, sacred Hand.

from lab'ring, in the Clay.
 7 Your Ancestors, with Wrongs oppress'd,
 to Me, for Aid, did call;
 With Pity, I their Suf'ring saw,
 and set them free from all.
 8 They fought from Me, and from the Clouds,
 In Thunder, I reply'd;
 At Maribah's contentious Stream,
 their Faith and Duty, try'd.

PART II.

9 While I my solemn Will declare,
 my chosen People hear;
 If thou, O *J/ſ'el*, to my Words
 wilt lend, thy list'ning Ear;
 10 Then, shall no God besides my self,
 within thy Coasts, be found;
 Nor shalt thou worship any God,
 of all the Nations round.
 11 The Lord thy God am I, who thee
 brought forth, from *Egypt's* Land;
 'Tis I, that all thy just Desires
 supply, with lib'ral Hand.
 12 But they, my chosen Race, refus'd
 to hearken, to my Voice;
 Nor would, rebellious *J/ſ'el's* Sons
 make Me, their happy Choice.

13 So I provok'd, resign'd them up,
 to ev'ry Lust, a Prey;
 And, in their own perverse Designs,
 permitted them to stray.
 14 O that my People wisely would,
 my just Commandments, heed!
 And *J/ſ'el*, in my Righteous Ways,
 with pious Care, proceed!
 15 Then, should my heavy Judgments fall,
 on all that them oppose;
 And, my avenging Hand be turn'd
 against, their num'rous Foes.
 16 Their Enemies and mine, should all
 before my Foot-Stool, bend;
 But as for them, their happy State
 should never know an End.
 17 All Parts, with plenty should abound;
 with finest Wheat, their Field:
 The barren Rocks, to please their Taste,
 should richest Honey, yield.



P S A L M LXXXII. [Tune Pf. 7.]

GOD, in the great Assembly stands
 where, his impartial Eye,
 In State surveys the earthly Gods.

and

7 A wondrous Pillar led them on,
compos'd of Shade and Light;
A sheering Cloud it prov'd, by Day,
a leading Fire, by Night.
When Drought oppress'd them, where no Stream,
the Wilderness supply'd,
He cleft the Rock, whose flinty Breast
dissolv'd, into a Tide.
8 Streams, from the solid Rock He brought,
which down, in Rivers fell,
That, travelling with their Camp, each day
renew'd, the Miracle.
Yet there, they sinn'd against Him more,
provoking the most High;
In that same Desert, where He did
their fainting Souls supply.

PART III.

9 They first incens'd Him in their Hearts,
that did his Pow'r distrust;
And long'd for Meat, not urg'd by Want,
but to indulge, their Lust.
Then utter'd their blaspheming Doubts,
Can God, say they, prepare
A Table, in the Wilderness,
set out with various Fare?

10 He smote the flinty Rock, ('tis true)
and gushing Streams ensu'd;
But can He, Corn and Flesh provide,
for such a Multitude?
The Lord, with Indignation heard:
From Heav'n, avenging Flame
On Jacob fell, consuming Wrath,
on thankless Israel, came.
11 Because, their unbelieving Hearts,
in God would not confide;
Nor trust his Care, who had from Heav'n,
their Wants so oft, supply'd.
Tho' He, had made his Clouds, discharge
Provisions down, in Show'rs;
And, when Earth fail'd; reliev'd their Needs,
from his celestial Stores.
12 Tho', tasteful Manna was rain'd down,
their Hunger to relieve;
Tho', from the Stores of Heav'n, they did
sustaining Corn, receive.
Thus, Man with Angels sacred Food,
ungrateful Man, was fed;
Not sparingly, for still they found
a plenteous Table, spread.

PART IV.

13 From Heav'n, He made an East Wind blow,
 then did the South command,
 To rain down Flesh like Dust, and Fowls
 like Seas unnumber'd Sand.
 Within their Trenches, He let fall
 the luscious, easy Prey;
 And all around their spreading Camp,
 the ready Booty lay.
 14 They fed, were fill'd, He gave them Leave,
 their Appetites to least;
 Yet still, their wanton Lust crav'd on,
 nor with their Hunger, ceas'd.
 But, whilst in their luxurious Mouths,
 they did their Dainties chew,
 The Wrath of God, smote down their Chiefs,
 and *Israel's* Chosen flew.
 15 Yet still they sinn'd, nor would afford
 his Miracles Belief;
 Therefore, thro' fruitless Travels, He
 consum'd their Lives, in Grief.
 When some were slain, the rest return'd
 to God, with early Cry;
 Own'd Him the Rock of their Defence,
 their Saviour, God most High.

16 But, this was feign'd Submission all,
 their Heart, their Tongue bely'd;
 Their Heart was still perverse, nor wou'd,
 firm in his League abide.
 Yet, full of Mercy, He forgave,
 Nor did with Death chastise;
 But turn'd his kindled Wrath aside,
 or would not let it rise.

PART V.

17 For He remembered they were Flesh,
 that could not long remain;
 A murmur'ing Wind that's quickly past,
 and ne'er returns again.
 How oft, did they provoke Him there,
 How oft, his Patience grieve,
 In that same Desert, where He did,
 their fainting Souls, relieve?
 18 They tempted Him, by turning back,
 and wickedly repin'd;
 When *Israel's* God, refus'd to be
 by their Desires, confin'd.
 Nor call'd to mind the Hand and Day,
 that their Redemption brought;
 His Signs in *Egypt*, wond'rous works
 in *Zaan's* Valley, wrought.

He, turn'd their Rivers into Blood,
 that Man and Beast forbore,
 And rather chose to die of Thirst,
 than drink, the putrid Gore.
 He, sent devouring Swarms of Flies,
 hoarse Frogs annoy'd their Soil;
 Locusts and Caterpillars, reap'd
 the Harvest, of their Toil.
 Their Vines, with batt'ring Hail, were broke,
 with Frost, the Fig-Tree, dies;
 Lightning and Hail, made Flocks and Herbs
 one gen'ral Sacrifice.
 He, turn'd his Anger loose, and set
 no Time for it, to cease;
 And, with their plagues, bad Angels sent,
 their Torments to increase.

PART VI.

He, clear'd a Passage for his Wrath,
 to ravage uncontroll'd;
 The Murrain, on their Flockings seiz'd,
 in ev'ry Field and Fold.
 The deadly Pest, from Beast to Man,
 from Field to City, came;
 It slew their Heirs, their eldest Hopes,
 thro' all the Tents of Ham.
 But his own Tribe; like folded Sheep,

He brought, from their Distress;
 And them conducted, like a Flock,
 throughout the Wilderness.
 He led them on, and in their Way,
 no Cause of Fear they found;
 But march'd securely, thro' those Deeps
 in which, their Foes, were drown'd.
 Nor ceas'd his Care, till them He brought,
 safe, to his promis'd Land,
 And to his holy Mount, the Prize,
 of his victorious Hand.
 To them, the out-cast Heathen's Land,
 He did by Lot divide;
 And in their Foes abandon'd Tents,
 made *I/r'a's* Tribes, reside.
 Yet still, they tempted, still, provok'd
 the Wrath of God, most High;
 Nor would, to practise his Commands,
 their stubborn Hearts, apply.
 But in their faithless Father's Steps,
 perversly chose to go;
 They turn'd aside, like Arrows shot,
 from some deceitful Bow.
 For Him, to Fury they provok'd,
 with Altars set on high;
 And with their graven Images

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 And them conducted, like a Flock,
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 He led them on, and in their Way,
 no Cause of Fear they found;
 But march'd securely, thro' those Deeps
 in which, their Foes, were drown'd.
 23 Nor ceas'd his Care, till them He brought,
 safe, to his promis'd Land,
 And to his holy Mount, the Prize,
 of his victorious Hand.
 To them, the out-cast Heathen's Land,
 He did by Lot divide;
 And in their Foes abandon'd Tents,
 made I/r'a's Tribes, reside.
 24 Yet still, they tempted, still, provok'd
 the Wrath of God, most High;
 Nor would, to practise his Commands,
 their Stubborn Hearts, apply.
 But in their faithless Father's Steps,
 perversly chose to go;
 They turn'd aside, like Arrows shot,
 from some deceitful Bow.
 25 For Him, to Fury they provok'd,
 with Altars set on high;
 And with their graven Images

inflam'd, his Jealousy.
 When God heard this, on *Israel's* Tribes;
 his Wrath and Hatred fell;
 He quitted *Shilo*, and the Tents,
 where, once, He chose to dwell.

P A R T V I I.

26 To vile Captivity, his Ark;
 his Glory, to Disdain;
 His People, to the Sword He gave,
 nor would his Wrath restrain.
 Destructive Fire, their ablest Youth,
 untimely, did confound;
 No Virgin was to Wedlock led,
 with Nuptial Anthems crown'd.
 27 In Fight, the Sacrificer fell,
 the Priest, a Victim bled;
 And Widows, who their Death should mourn,
 themselves, of Grief, were dead.
 Then, as a Giant, rowz'd from Sleep,
 whom Wine had thoroughly warm'd,
 Shouts out aloud; the Lord awak'd,
 and his proud Foe alarm'd.
 28 He, smote their Host, that from the Field:
 a scatter'd Remnant came,
 With Wounds imprinted on their Backs,
 of everlasting Shame.

The Lord rejected *Joseph's* Tents,
 and *Ephraim's* Tribe forsook;
 But *Judah* chose, and *Sion's* Mount,
 for his lov'd Dwelling, took.
 29 His Temple, He erected there,
 with Spires exalted high;
 While deep and fixt, as that of Earth,
 the strong Foundations lie.
 His faithful Servant *David* too,
 He for his Choice did own,
 And from the Sheep-Folds, him advanc'd
 to sit, on *Judah's* Throne.
 30 From tending on the teeming Ewes,
 He, brought him forth, to feed
 His own Inheritance, the Tribes
 of *Israel's* chosen Seed.
 Exalted thus, the Monarch prov'd
 a faithful Shepherd, still;
 He fed them, with an upright Heart,
 and guided them, with Skill.



P S A L M LXXIX. [Tune P/. 22-53.]

1 **B**ehold, O God, how Heathen Hosts
 have thy Possession, seiz'd:
 Thy sacred House, they have desil'd,

Thy

Thy holy City, raz'd.
 2 The mangled Bodies of thy Saints,
 abroad, unburied lay;
 Their Flesh expos'd to savage Beasts,
 and rav'nous Birds of Prey.
 3 Quite thro' *Jerus'lem*, was their Blood,
 like common Water, shed;
 And none were left alive, to pay
 last Duties, to the Dead.
 4 The neighb'ring Lands, our small Remains
 with loud Reproaches, wound,
 And we, a Laughing-stock are made
 to all the Nations, round.
 5 How long wilt Thou be angry, Lord,
 must we, for ever, mourn?
 Shall thy devouring jealous Rage
 Like Fire, for ever burn?
 6 On foreign Lands that know not Thee,
 thy heavy Vengeance show'r;
 Those sinful Kingdoms let it crush,
 that have not own'd thy Pow'r.
 7 For their devouring jaws, have prey'd
 on *Jacob's* chosen Race;
 And to a barren Desert turn'd,
 their fruitful Dwelling-Place.

PART II.

8 O! think not on our former Sins,
 but speedily, prevent
 The utter Ruin, of thy Saints,
 almost, with Sorrow spent.
 9 Thou, God of our Salvation, help,
 and free our Souls from blame;
 So shall our Pardon and Defence
 exalt thy glorious Name.
 10 Let Infidels, that scoffing say,
 where is the God they boast?
 In Vengeance, for thy slaughter'd Saints,
 perceive Thee to their Cost.
 11 Lord hear the sighing Pris'ner's Moan;
 thy saving Pow'r extend;
 Preserve the Wretches, doom'd to die,
 from that untimely End,
 12 On them, who us oppress, let all
 our Sufferings, be repaid;
 Make their Confusion, sev'n times more
 than what, on us they laid.
 13 So we, thy People, and thy Flock,
 shall ever, praise thy Name;
 And with glad Hearts, our grateful Thanks,
 from Age to Age, proclaim.



P S A L M LXXX.

O! *Isr'el's* Shepherd, *Joseph's* Guide,
 Our Pray'rs to Thee, vouchsafe to hear;
 Thou, that dost on the Cherubs ride,
 Again, in solemn State appear.
 Behold, how *Benjamin* expects,
 With *Ephraim* and *Manasseh* join'd,
 In our Deliv'rance, the Effects
 Of thy resistless Strength, to find.
 Do Thou convert us, Lord, do Thou,
 the Lustre of thy Face, display;
 And all the ills we suffer now,
 Like scatter'd Clouds, shall pass away.
 O! Thou, whom Heav'nly Hosts obey,
 How long shall thy fierce Anger burn?
 How long, thy suffering People pray,
 And to their Pray'rs, have no Return?
 When hungry, we are forc'd to drench
 Our scanty Food, in Floods of Woe;
 When dry, our raging Thirst we quench
 With Streams of Tears, that largely flow.
 For us, the Heathen Nations round,
 As for a common Prey, contest;
 Our Foes, with spiteful Joy abound,

And at our lost Condition, jest.
 Do Thou convert us, Lord, do Thou,
 The Lustre of thy Face, display;
 And all the ills we suffer now,
 Like scatter'd Clouds, shall pass away.

P A R T II

Thou brought'st a Vine from *Egypt's* Land,
 And casting out the Heathen Race,
 Didst plant it, with thy own Right Hand,
 And firmly fix it, in their Place.
 Before it, Thou, prepar'dst the Way,
 And mad'st it take a lasting Root,
 Which, blest with thy indulgent Ray,
 O'er all the Land, did widely shoot.
 The Hills were cover'd with its Shade,
 Its goodly Boughs, did Cedars seem;
 Its Branches, to the Sea were spread,
 And reach'd, to proud *Euphrates* Stream.
 Why then, hast Thou its Hedge o'erthrown,
 Which Thou had'st made so firm and strong?
 Whilst all its Grapes, defenceless grown,
 Are pluck'd by those, that pass along.
 See, how the bristling Forest Boar,
 With dreadful Fury, lays it waste;
 Hark, how the Savage Monsters roar,

And

„ And them before his Face destroy.
 20 „ My Truth and Grace shall him sustain;
 „ His Armies, in well order'd Ranks,
 „ Shall conquer, from the *Tyrian* Main
 „ To *Tigris* and *Euphrates* Banks.
 21 „ Me, for his Father he shall take,
 „ His God and Rock of Safety call;
 „ Him, I my First-born Son will make,
 „ And earthly Kings his Subjects all.
 22 „ To him, my Mercy I'll secure,
 „ My Cov'nant make for ever fast:
 „ His Seed, for ever shall endure,
 „ His Throne, till Heav'n dissolves, shall last.
 23 „ But if his Heirs my Law forsake;
 „ And from my sacred Precepts stray;
 „ If they my righteous Statutes break,
 „ Nor strictly my Commands obey:
 24 „ Their Sins I'll visit with a Rod,
 „ And for their Folly make them smart;
 „ Yet will not cease to be their God,
 „ Nor from my Truth, like them, depart.

PART IV.

25 „ My Cov'nant I will ne'er revoke,
 „ But in Remembrance fast retain;
 „ The Thing, that once my Lips have spoke

„ Shall in eternal Force, remain.
 26 „ Once have I sworn, but once for all,
 „ And made my Holiness the Tie,
 „ That I my Grant will ne'er recall,
 „ Nor to my Servant *David* lie.
 27 „ Whose Throne and Race, the constant Sun
 „ Shall, like his Course, establish'd see;
 „ Of this my Oath, thou conscious Moon,
 „ In Heav'n, my faithful Witness be.
 28 Such was thy gracious Promise, Lord,
 „ But Thou hast now our Tribes forsook,
 „ Thy own anointed hast abhor'd,
 „ And turn'd on him thy wrathful Look.
 29 Thou seemest to have render'd void
 „ The Cov'nant, with thy Servant made;
 „ Thou hast his Dignity destroy'd,
 „ And in the Dust his Honour laid.
 30 Of strong Holds Thou hast him bereft,
 „ And brought his Bulwarks to Decay;
 „ His Frontier Coasts defenceless left,
 „ A publick Scorn, and common Prey.

PART V.

31 His Ruin does glad Triumphs yield,
 „ To Foes advanc'd by Thee to Might;
 „ Thou hast his conqu'ring Sword unsteel'd,
 O His

from lab'ring, in the Clay.
 7 Your Ancestors, with Wrongs oppress'd,
 to Me, for Aid, did call;
 With Pity, I their Sufferings saw,
 and set them free from all.
 8 They fought from Me, and from the Clouds,
 In Thunder, I reply'd;
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 But as for them, their happy State
 should never know an End.
 17 All Parts, with plenty should abound;
 with finest Wheat, their Field:
 The barren Rocks, to please their Taste,
 should richest Honey, yield.



P S A L M LXXXII [Tune Ps. 7.]

GOD, in the great Assembly stands
 where, his impartial Eye,
 In State surveys the earthly Gods,

and

and does their Judgments try.

2 How dare you then, unjustly judge,

or be to Sinners kind?

Defend the Orphans and the Poor,

let such, your Justice find.

3 Protect the humble helpless Man,

reduc'd to deep Distress,

And let not him, become a Prey

to such, as would oppress.

4 They neither know, nor will they learn,

but blindly rove and stray;

Justice and Truth, the World's great Props;

Thro' all the Land decay.

5 Well then, may God, in anger say,

"I've call'd you by my Name.

"I've said y'are Gods, and all ally'd

"to the most High, in Fame.

6 "But ne'ertheless, your unjust Deeds

"to strict Account, I'll call;

You all shall die, like common Men,

like other Tyrants, fall.

7 Arise, and thy just Judgments, Lord,

throughout the Earth display.

And all the Nations of the World

shall own thy righteous Sway.

P S A L M LXXXIII [Tune Ps. 10. 52.]

1 Hold not thy Peace, O Lord our God,

no longer silent be;

Nor with consenting quiet Looks

our Ruin calmly see!

2 For lo! the Tumults of thy Foes,

o'er all the Land are spread;

And those, who hate thy Saints, and Thee,

lift up their threatening Head.

3 Against thy zealous People, Lord,

they craftily combine;

And, to destroy thy chosen Saints,

have laid, their close Design.

4 Come, let us cut them off, say they,

"their Nation quite deface;

"That no Remembrance may remain,

of *Israel's* hated Race.

5 Thus, they against thy People's Peace

consult, with one Consent;

And differing Nations, jointly leagu'd,

their common Malice, vent.

6 The *Ismaelites*, that dwell in Tents,

with Warlike *Edom* join'd,

And *Moab's* Sons; our Ruin vow,

with *Hagar's* Race combin'd:

N

7 Proud

7 Proud *Ammon's* Offspring, *Gebal* too,
with *Amalek* conspire;
The Lords of *Palestine*, and all
the wealthy Sons, of *Tyre*:
8 All these, the strong *Assyrian* King,
their firm Ally, have got;
Who, with a pow'rful Army, aids
th'incestuous Race, of *Lor*.

P A R T II.

9 But, let such Vengeance come to them,
as once, to *Midian* came;
To *Jabin* and proud *Sisera*,
at *Kisbon's* fatal Stream.
10 When, thy Right-Hand, their num'rous Hosts
near *Endor*, did confound,
And left their Carcasses for Dung,
to feed the hungry Ground.
11 Let all their mighty Men, the Fate
of *Zeb* and *Oreb*, share;
As *Zebab* and *Zalmunnab*, do,
let all their Princes, fare.
12 Who, with the same Design inspir'd,
thus vainly boasting spake,
In firm possession, for our selves,
let us, God's Houses take.
13 To Ruin let them haste, like Wheels,

which downwards, swiftly move;
Like Chaff, before the Winds, let all
their scatter'd Forces, prove.
14 As Flames consume dry Wood or Heath,
that on parch'd Mountains grows,
So, let thy fierce pursuing Wrath,
with Terror strike thy Foes.
15 Lord, shroud their Faces with Disgrace,
that they may own thy Name;
Or them confound, whose harden'd Hearts,
thy gentle Means, disclaim.
16 So, shall the Wond'ring World confess
that Thou, who claim'st alone
Jehovah's Name, o'er all the Earth
hast rais'd, thy lofty Throne.



P S A L M LXXXIV. [Tune Ps. 26.]

1 O God of Hosts, the mighty Lord,
how lovely is the Place;
Where Thou, enthron'd in Glory, shew'st
the Brightness, of thy Face!
2 My longing Soul, faints with Desire,
to view thy blest Abode;
My panting Heart and Flesh, cry out
for Thee, the living God.

The Birds, more happy far than I,
around thy Temple throng;
Securely, there they build, and there
securely hatch, their Young.
O Lord of Hosts, my King and God,
how highly blest are they,
Who in thy Temple always dwell,
and there, thy Praise display!
Thrice happy they, whose Choice, has Thee
their sure Protection, made;
Who long to tread the sacred Ways,
that to thy Dwelling lead!
Who pass thro' parch't and thirsty Vales,
yet no Refreshment want;
Their Pools are fill'd with Rain, which Thou
at their Request dost grant.
Thus they proceed from Strength to Strength
and still approach more near;
Till all on *Sion's* holy Mount,
before their God appear.

PART II

O Lord, the mighty God of Hosts,
my just Request regard;
Thou God of *Jacob*, let my Pray'r
be still with Favour heard!
Behold, O God, for Thou alone

can'st timely Aid dispense;
On thy anointed Servant look,
be Thou his strong Defence:
For in thy Courts one single Day,
'tis better to attend,
Than, Lord, in any Place besides,
a thousand Days to spend.
Much rather in God's House, will I
the meanest Office take,
Than in the wealthy Tents of Sin,
my pompous Dwelling make.
For God who is our Sun and Shield,
will Grace and Glory give;
And no good Thing will he with-hold
from them that justly live.
Thou God, whom heav'nly Hosts obey,
how highly blest is he,
Whose Hope and Trust, securely plac'd,
is still repos'd on Thee!



PSALM LXXXV. [Time P/. 13.]

LORD, Thou hast granted to thy Land,
the Favours we implor'd;
And faithful *Jacob's* captive Race,
hast graciously restor'd.

2 Thy People's Sin Thou hast forgiv'n,
 and all their Guilt defac'd;
 Thou hast not let thy Wrath flame on,
 nor thy fierce Anger last.
 O God our Saviour, all our Hearts
 to thy Obedience turn;
 That quencht with our repenting Tears,
 thy Wrath no more may burn.
 4 For why should'st Thou be angry still,
 and Wrath so long retain?
 Revive us, Lord, and let thy Saints
 thy wonted Comfort gain.
 5 Thy gracious Favour, Lord, display,
 which we have long implor'd;
 And for thy wond'rous Mercies sake,
 thy wonted Aid afford.
 6 God's Answer patiently I'll wait,
 for He with glad Success,
 (If thev no more to Folly turn)
 his mourning Saints will bless.
 7 To all that fear his holy Name,
 his sure Salvation's near;
 And in its former happy State
 our Nation shall appear.
 8 For Mercy now with Truth is join'd;
 and Righteousness with Peace,

Like kind Companions absent long,
 with friendly Arms embrace.
 9 Truth from the Earth shall spring, whilst Heav'n
 shall Streams of Justice pour;
 And God, from whom all Goodness flows,
 shall endless Plenty show'r.
 10 Before Him Righteousness shall march,
 and his just Paths prepare;
 Whilst we his holy Steps pursue,
 with constant Zeal and Care.



P S A L M LXXXVI [Time P/ 12.55.]

1 **T** O my Complaint, O Lord my God,
 thy gracious Ear incline;
 Hear me, distrest and destitute
 of all Relief, but thine;
 2 Do Thou, O God, preserve my Soul,
 that does thy Name adore:
 Thy Servant keep, and him, whose Trust
 relies on Thee, restore.
 3 To me, who daily Thee invoke,
 thy Mercy, Lord extend,
 Refresh thy Servant's Soul, whose Hopes
 on Thee alone depend.
 4 Thou, Lord, art good, not only good, but

PART II.

8 Blest is the Man whom Thou, O Lord,
in kindness dost chastise,
And by thy sacred Rules to walk,
dost lovingly advise.
9 This Man shall Rest and Safety find,
in Seasons of Distress;
Whilst God prepares a Pit for those,
that stubbornly transgress.
10 For God will never from his Saints,
his Favour wholly take;
His own Possession and his Lot,
He will not quite forsake.
11 The World shall then confess Thee just,
in all that Thou hast done;
And those that chuse thy upright Ways,
shall in those Paths go on.
12 Who will appear in my Behalf,
when wicked Men invade?
Or who, when Sinners would oppress,
my righteous Cause shall plead?
13 Long since had I in Silence slept,
but that the Lord was near,
To stay me when I slip, when sad,
my troubled Heart to cheer.
14 Wilt Thou, who art a God most just,

their sinful Throne sustain,
Who make the Law a fair Pretence,
their wicked Ends to gain?
15 Against the Lives of Righteous Men,
they form their close Design;
And Blood of Innocents to spill,
in solemn League combine.
16 But my Defence is firmly plac'd,
in God the Lord most high;
He is my Rock, to which I may
for Refuge always fly.
17 The Lord shall cause their ill Designs,
on their own Heads to fall;
He in their Sins shall cut them off,
our God shall slay them all.



P S A L M XCV.

1 **O** Come, loud Anthems let us sing,
Loud Thanks to our Almighty King;
For we our Voices high should raise,
When our Salvation's Rock we praise.
2 Into his Presence let us haste,
To thank Him for his Favours Past;
To Him address in joyful Songs,
The Praise that to his Name belongs.

the Lord there condescends to dwell;
 His *Sion's* Gates, in his account,
 our *J/er's* fairest Tents excel.
 Fame glorious things of Thee shall sing,
 O City of th' Almighty King!
 2 I'll mention *Rabab* with due Praise,
 in *Babylon's* Applauses join,
 The Fame of *Aethiopia* raise,
 with that of *Tyre* and *Palestine*;
 And grant that some, amongst them born,
 their Age and Country did adorn.
 3 But still of *Sion* I'll averr,
 that many such from her proceed;
 Th' Almighty shall establish her,
 His gen'ral List shall shew, when read,
 That such a Person there was born,
 and such did such an Age adorn.
 4 He'll *Sion* find with Numbers fill'd
 of such, as merit high Renown;
 For Hand and Voice Musicians skill'd,
 and (her transcending Fame to crown)
 Of such She shall Successions bring,
 like Waters from a living Spring.

DI:CO:CO:CO:CO:CO:CO:CO:CO:

P S A L M LXXXVIII [Tune Ps. 43.]

Thee, my God and Saviour, I

By Day and Night address my Cry;
 Vouchsafe my mournful Voice to hear,
 To my Distress incline thine Ear.
 2 For Seas of Trouble me invade,
 My Soul draws nigh to Death's cold Shade;
 Like one whose Strength and Hopes are fled,
 They number me among the Dead.
 Like those who shrouded in the Grave,
 From Thee no more Remembrance have;
 Cast off from thy sustaining Care,
 Down to the Confines of Despair.
 4 Thy Wrath has hard upon me lain,
 Afflicting me with restless Pain;
 Me all thy Mountain Waves have prest,
 Too weak, alas; to bear the least.
 5 Remov'd from Friends, I sigh alone,
 In a loath'd Dungeon laid, where none
 A Visit will vouchsafe to me,
 Confin'd, past Hopes of Liberty.
 6 My Eyes from Weeping never cease,
 They waste, but still my Griefs increase;
 Yet daily, Lord, to Thee I pray'd,
 With out-stretcht Hands, involv'd thy Aid.

PART II.

7 Wilt Thou by Miracle revive
 The Dead, whom Thou forsook'st Alive?
 From

From Death restore thy praise to sing,
 Whom Thou from Prison would'st not bring?
 8 Shall the mute Grave thy Love confess?
 A mould'ring Tomb thy Faithfulness?
 Thy Truth and Pow'r Renown obtain,
 Where Darkness and Oblivion reign?
 9 To Thee, O Lord, I cry, forlorn,
 My Pray'r prevents the early Morn,
 Why hast Thou, Lord, my Soul forlorn,
 Nor once vouchsaf'd a gracious Look?
 10 Prevailing Sorrows bear me down,
 Which from my Youth with me have grown,
 Thy Terrors past distract my Mind,
 And Fears of blacker Days behind.
 11 Thy Wrath hath burst upon my Head,
 Thy Terrors fill my Soul with Dread;
 Environ'd as with Waves combin'd,
 And for a gen'ral Deluge join'd.
 12 My Lovers, Friends, Familiars, all
 Remov'd from Sight, and out of call;
 To dark Oblivion all retir'd,
 Dead, or at least to me expir'd.



P S A L M LXXXIX. [Tune Ps. 14. 29.]

THY Mercies, Lord, shall be my Song,

My Song on them shall ever dwell;
 To Ages yet unborn my Tongue,
 Thy never failing Truth shall tell.
 2 I have affirm'd and still maintain,
 Thy Mercy shall for ever last;
 Thy Truth, that does the Heav'ns sustain,
 Like them, shall stand for ever fast.
 3 Thus spak'st Thou, by thy Prophet's Voice,
 "With David I a League have made;
 "To him, my Servant and my Choice,
 "By solemn Oath this Grant convey'd;
 4 "While Earth, and Seas, and Skies endure
 "Thy Seed shall in my Sight remain;
 "To them thy Throne I will insure,
 "They shall to endless Ages reign.
 5 For such stupendous Truth and Love,
 Both Heav'n and Earth just Praises owe,
 By Choirs of Angels sung above,
 And by assembled Saints below.
 6 What Seraph of Celestial Birth,
 To vie with *Jehovah's* God shall dare?
 Or who among the God's of Earth,
 With our Almighty Lord compare?
 7 With Rev'rence and religious Dread,
 His Saints should to his Temple press;
 His Fear thro' all their Hearts should spread,

Who

Who his Almighty Name confess.
 8 Lord God of Armies who can boast,
 Of Strength or Pow'r, like thine renown'd?
 Of such a num'rous faithful Host,
 As that which does thy Throne surround?

PART II.

9 Thou dost the lawless Sea controul,
 And change the Prospect of the Deep;
 Thou mak'st the sleeping Billows rowl,
 Thou mak'st the rowling Billows sleep.
 10 Thou brak'st in pieces *Rahab's* Pride,
 And didst oppressing Pow'r disarm;
 Thy scatter'd Foes have dearly try'd
 The Force, of thy resistless Arm.
 11 In Thee, the sov'reign Right remains
 Of Earth and Heav'n; Thee, Lord alone,
 The World and all that it contains,
 Their Maker and Preserver, own.
 12 The Poles on which the Globe does rest,
 Were form'd by thy creating Voice;
Tabor and *Hermon*, East and West;
 In thy sustaining Pow'r rejoice.
 13 Thy Arm is mighty, strong thy Hand,
 Yet, Lord, Thou dost with Justice reign;
 Possess of absolute Command,

Thou Truth and Mercy dost maintain.
 14 Happy, thrice happy they, who hear
 Thy sacred Trumpet's joyful Sound;
 Who may at Festivals appear,
 With thy most glorious Presence crown'd.
 15 Thy Saints shall always be o'erjoy'd,
 Who on thy sacred Name rely;
 And in thy Righteousness employ'd,
 Above their Foes be rais'd on high.
 16 For in thy Strength they shall advance,
 Whose Conquest from thy Favour spring.
 The Lord of Hosts is our Defence,
 And *J's'el's* God our *J's'el's* King.

PART III.

17 Thus spak'st Thou by the Prophet's Voice,
 "A mighty Champion I will send,
 "From *Judah's* Tribe, have I made Choice
 "Of one, who shall the rest defend.
 18 "My Servant *David* I have found,
 "With holy Oil anointed him;
 "Him, shall the Hand support that crown'd,
 "And guard, that gave the Diadem.
 19 "No Prince from him shall Tribute force
 "No Son of Strife shall him annoy;
 "His spiteful Foes I will disperse, ... And

„ And them before his Face destroy.
 20 „ My Truth and Grace shall him sustain;
 „ His Armies, in well order'd Ranks,
 „ Shall conquer, from the *Tyrian* Main
 „ To *Tigris* and *Euphrates* Banks.
 21 „ Me, for his Father he shall take,
 „ His God and Rock of Safety call;
 „ Him, I my First-born Son will make,
 „ And earthly Kings his Subjects all.
 22 „ To him, my Mercy I'll secure,
 „ My Cov'nant make for ever fast:
 „ His Seed, for ever shall endure,
 „ His Throne, till Heav'n dissolves, shall last.
 23 „ But if his Heirs my Law forsake;
 „ And from my sacred Precepts stray;
 „ If they my righteous Statutes break,
 „ Nor strictly my Commands obey:
 24 „ Their Sins I'll visit with a Rod,
 „ And for their Folly make them smart;
 „ Yet will not cease to be their God,
 „ Nor from my Truth, like them, depart.

PART IV.

25 „ My Cov'nant I will ne'er revoke,
 „ But in Remembrance fast retain;
 „ The Thing, that once my Lips have spoke

„ Shall in eternal Force, remain.
 26 „ Once have I sworn, but once for all,
 „ And made my Holiness the Tie,
 „ That I my Grant will ne'er recall,
 „ Nor to my Servant *David* lie.
 27 „ Whose Throne and Race, the constant Sun
 „ Shall, like his Course, establish'd see;
 „ Of this my Oath, thou conscious Moon,
 „ In Heav'n, my faithful Witness be.
 28 „ Such was thy gracious Promise, Lord,
 „ But Thou hast now our Tribes forsook,
 „ Thy own anointed hast abhorr'd,
 „ And turn'd on him thy wrathful Look.
 29 „ Thou seemest to have render'd void
 „ The Cov'nant, with thy Servant made;
 „ Thou hast his Dignity destroy'd,
 „ And in the Dust his Honour laid.
 30 „ Of strong Holds Thou hast him bereft,
 „ And brought his Bulwarks to Decay;
 „ His Frontier Coasts defenceless left,
 „ A publick Scorn, and common Prey.

PART V.

31 „ His Ruin does glad Triumphs yield,
 „ To Foes advanc'd by Thee to Might;
 „ Thou hast his conqu'ring Sword unsteel'd,
 O His

His Valour turn'd to shameful Flight.
 32 His Glory is to Darkness fled,
 His Throne is levell'd with the Ground:
 His Youth to wretched Bondage led,
 with Shame o'erwhelm'd, and Sorrow drown'd.
 33 How long shall we thy Absence mourn!
 Wilt Thou for ever, Lord, retire?
 Shall thy consuming Anger burn,
 Till That and We at once expire?
 34 Consider, Lord, how short a Space,
 Thou dost for mortal Life ordain;
 No Method to prolong the Race,
 But loading it with Grief and Pain?
 35 What Man is he, that can controul
 Death's strict unalterable Doom?
 Or rescue from the Grave his Soul,
 The Grave, that must Mankind entomb?
 36 Lord, where's thy Love, thy boundless Grace,
 The Oath, to which thy Truth did seal,
 Consign'd to David and his Race;
 The Grant, which Time should ne'er repeal?
 37 See, how thy Servants treated are
 With Infamy, Reproach and Spite;
 Which in my silent Breast I bear,
 From Nations of licentious Might.
 38 How they, reproaching thy great Name,

Have made thy Servant's Hope their Jest:
 Yet thy just Praises we'll proclaim,
 And ever sing, *The Lord be blest.*
The Lord be blest,
Amen Amen.
The Lord be blest,
A - - - men.



P S A L M XC.

O Lord, the Saviour and Defence
 of us, thy chosen Race,
 From Age to Age, Thou still hast been
 our sure Abiding-place.
 2 Before Thou brought'st the Mountains forth,
 or th'Earth and World didst frame;
 Thou always wert the Mighty God,
 and ever art the same.
 3 Thou turnest Man, O Lord, to Dust,
 of which he first was made;
 And when Thou speak'st the word, *Return,*
 'tis instantly obey'd.
 4 For in thy Sight a Thousand Years,
 are like a Day that's past,
 Or like a Watch in dead of Night,
 whose Hours unminuted waste.

5 Thou

PART II

5 Thou sweepst them off as with a Flood,
 we vanish hence like Dreams;
 At first we grow like Grass, that feels
 the Sun's reviving Beams.
 6 But howsoever fresh and fair,
 its morning Beauty shows;
 'Tis all cut down and wither'd quite,
 before the Ev'ning close.
 7 We by thine Anger are consum'd,
 and by thy Wrath dismay'd;
 Our publick Crimes and secret Sins,
 before thy Sight, are laid.
 8 Beneath thy Anger's sad Effects,
 our drooping Days we spend:
 Our unregarded Years break off,
 like Tales that quickly end.
 9 Our Term of Time is sev'nty Years,
 an Age that few survive;
 But if with more than common Strength,
 to eighty we arrive;
 10 Yet then, our boasted Strength decays,
 to Sorrow turn'd and Pain,
 So soon the slender Thread is cut,
 and we no more remain.

11 But who thy Anger's dread Effects
 does, as he ought, reverse?
 And yet thy Wrath does fall or rise,
 as more or less we fear.
 12 So teach us, Lord, th'uncertain Sum,
 of our short Days to mind,
 That to true Wisdom all our Hearts,
 may ever be inclin'd.
 13 O to thy Servants, Lord, return,
 and speedily relent!
 As we of our Misdeeds, do Thou
 of our just Doom, repent.
 14 To satisfy and cheer our Souls,
 thy early Mercy send;
 That we may all our Days to come,
 in Joy and Comfort spend.
 15 Let happy Times with large Amends,
 dry up our former Tears;
 Or equal at the least the Term,
 of our afflicted Years.
 16 To all thy Servants, Lord, let this
 thy wond'rous Work be known,
 And to our Offspring yet unborn,
 thy glorious Pow'r be shown.
 17 Let thy bright Rays upon us shine;

give Thou our Work success;
The glorious Work, we have in hand,
do Thou vouchsafe to bless.



P S A L M XCI

HE that has God his Guardian made,
Shall under the Almighty's Shade,
Secure and undisturb'd abide.
Thus to my Soul, of Him I'll say,
He is my Fortress and my Stay,
My God in whom I will confide.
His tender Love and watchful Care,
Shall free thee from the Fowler's Snare
And from the noisome Pestilence:
He, over thee his Wings shall spread,
And cover thy unguarded Head;
His Truth shall be thy strong Defence.
No Terrors that surprize by Night,
Shall thy undaunted Courage fright,
Nor deadly Shafts that fly by Day;
Nor Plague, of unknown Rife, that kills
In Darkness, nor infectious Ills,
That in the hottest Season slay.
A Thousand at thy Side shall die,
At thy Right-hand ten Thousand lie,

While thy firm Health untouch'd remains:
Thou only shalt look on, and see
The wicked's dismal Tragedy,
And count the Sinner's mournful Gains.
Because with well-plac'd Confidence,
Thou mak'st the Lord thy sure Defence,
And on the Highest dost rely;
Therefore no Ill shall thee befall,
Nor to thy healthful Dwelling shall,
Any infectious Plague draw nigh.
6 For He, throughout thy happy Days,
To keep thee safe in all thy Ways,
Shall give his Angels strict Commands,
And they, lest thou should'st chance to meet
With some rough Stone, to wound thy Feet,
Shall bear thee safely in their Hands.
7 Dragons and Asps that thirst for Blood,
And Lions roaring for their Food,
Beneath his conqu'ring Feet shall lie:
Because he lov'd and honour'd me,
Therefore (says God) I'll set him free,
And fix his glorious Throne on high.
8 He'll call, I'll answer when he calls,
And rescue him when Ill befalls;
Increase his Honour and his Wealth:
And when, with undisturb'd Content,

His.

His long and happy Life is spent,
His End I'll crown with saving Health.



P S A L M XCII [Tune P/ 9.]

HOW good and pleasant must it be,
to thank the Lord most high;
And, with repeated Hymns of praise,
his Name to magnifie.
With ev'ry Morning's early Dawn,
his Goodness to relate;
And of his constant Truth, each Night,
the glad Effects repeat.
To ten-string'd Instruments we'll sing,
with tuneful Psalt'ries join'd;
And to the Harp with solemn Sounds,
for sacred Use design'd.
For thro' thy wond'rous Works, O Lord,
Thou mak'st my Heart rejoice;
The Thoughts of them shall make me glad,
and shout with chearful Voice.
How wondrous are thy Works, O Lord!
how deep are thy Decrees!
Whose winding Tracts, in secret laid,
no stupid Sinner sees.
He little thinks, when wicked Men,

like Grass look fresh and gay,
How soon their short-liv'd Splendor must,
for ever pass away.

PART II

7 But Thou, my God, art still most High,
and all thy lofty Foes,
Who thought they might securely sin,
shall be o'erwhelm'd with Woes.
8 Whilst Thou exalt'st my sov'reign Pow'r,
and mak'st it largely spread;
And with refreshing Oil anoint'st
my consecrated Head.
9 I soon shall see my stubborn Foes,
to utter Ruin brought;
And hear the dismal End of those,
who have against me fought.
10 But righteous Men, like fruitful Palms,
shall make a glorious Show;
As Cedars that in *Lebanon*,
in stately Order grow.
11 These, planted in the House of God,
within His Courts shall thrive;
Their Vigour and their Lustre both,
shall in old Age revive.
12 Thus will the Lord his Justice shew:
and God my strong defence,
O 3. Shall

Shall due Rewards to all the World,
impartially dispense.



P S A L M XCIII.

With Glory clad, with Strength array'd
The Lord that o'er all Nature reigns,
The World's Foundations strongly laid,
And the vast Fabrick still sustains.
How surely stablish'd is thy Throne!
Which shall no Change or Period see,
For Thou, O Lord, and Thou alone,
Art God, from all Eternity.
The Floods, O Lord, lift up their Voice,
And toss the troubled Waves on high;
But God above can still their Noise,
And make the angry Sea comply.
Thy Promise, Lord, is ever sure;
And they that in thy House would dwell,
That happy Station to secure,
Must still in Holiness excell.



P S A L M XCIV.

O God, to whom Revenge belongs,
thy Vengeance now disclose;
Arise, Thou Judge of all the Earth,

and crush thy haughty Foes.
How long, O Lord, shall sinful Men,
their solemn Triumphs make?
How long their wicked Actions boast,
And insolently speak?
Not only they thy Saints oppress,
but unprovok'd, thy spill
The Widow's and the Stranger's Blood,
and helpless Orphans kill.
And yet the Lord shall ne'er perceive,
(profanely thus they speak)
Nor any Notice of our Deeds,
the God of Jacob take.
At length ye stupid Fools, your Wants
endeavour to discern,
In Folly, will you still proceed,
and Wisdom never learn?
Can He be deaf who form'd the Ear,
or blind who fram'd the Eye?
Shall Earth's great Judge not punish those,
who his known Will defy?
He fathoms all the Thoughts of Men,
to Him their Hearts lie bare,
His Eye surveys them all, and sees
how vain their Counsels are.

PART II.

8 Blest is the Man whom Thou, O Lord,
in kindness dost chastise,
And by thy sacred Rules to walk,
dost lovingly advise.
9 This Man shall Rest and Safety find,
in Seasons of Distress;
Whilst God prepares a Pit for those,
that stubbornly transgress.
10 For God will never from his Saints,
his Favour wholly take;
His own Possession and his Lot,
He will not quite forsake.
11 The World shall then confess Thee just,
in all that Thou hast done;
And those that chuse thy upright Ways,
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when wicked Men invade?
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but that the Lord was near,
To stay me when I slip, when sad,
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14 Wilt Thou, who art a God most just,

their sinful Throne sustain,
Who make the Law a fair Pretence,
their wicked Ends to gain?
15 Against the Lives of Righteous Men,
they form their close Design;
And Blood of Innocents to spill,
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16 But my Defence is firmly plac'd,
in God the Lord most high;
He is my Rock, to which I may
for Refuge always fly.
17 The Lord shall cause their ill Designs,
on their own Heads to fall;
He in their Sins shall cut them off,
our God shall slay them all.



P S A L M XCV.

1 O Come, loud Anthems let us sing,
Loud Thanks to our Almighty King;
For we our Voices high should raise,
When our Salvation's Rock we praise.
2 Into his Presence let us haste,
To thank Him for his Favours Past;
To Him address in joyful Songs,
The Praise that to his Name belongs.

3 For God the Lord, enthron'd in State
 Is, with unrival'd Glory, Great;
 A King superiour far to all,
 Whom Gods the Heathen falsely call.
 4 The Depths of Earth are in his Hand,
 Her secret Wealth at his Command;
 The Strength of Hills that threat the Skies,
 Subjected to his Empire lies.
 5 The rousing Ocean's vast Abyss,
 By the same Sov'reign Right is His;
 'Tis mov'd by his Almighty Hand,
 That form'd and fix'd the solid Land.
 6 O Let us to His Courts repair,
 And bow with Adoration there,
 Down on our Knees devoutly all,
 Before the Lord our Maker fall.
 7 For He's our God, our Shepherd He,
 His Flock and Pasture-Sheep are we;
 If then you'll (like His Flock) draw near
 To Day, if you His Voice will hear,
 8 Let not your hard'ned Hearts, renew
 Your Fathers Crimes and Judgments too;
 Nor here provoke my Wrath, as they
 In Desert Plains of *Meribab*;
 9 When thro' the Wilderness they mov'd,
 And Me with fresh Temptations prov'd,

They still, through Unbelief, rebell'd,
 While they my wond'rous Works beheld.
 10 They forty Years my patience griev'd,
 Tho' daily I their Wants reliev'd,
 Then, 'Tis a faithless Race, I said,
 Whose Heart from Me has always stray'd;
 11 They ne'er will tread my righteous Path;
 Therefore to them, in settled Wrath,
 Since they despis'd my Rest, I swear
 That they should never enter there.



P S A L M XCVI.

1 Sing to the Lord a new-made Song;
 Let Earth, in one assembled Throng,
 Her common Patron's Praise resound.
 Sing to the Lord and bless His Name,
 From day to day His Praise proclaim,
 Who us has with Salvation crown'd.
 To Heathen Lands His Name rehearse,
 His Wonders to the Universe.
 2 He's Great, and greatly to be prais'd,
 In Majesty and Glory rais'd
 Above all other Deities:
 For Pageantry and Idols all
 Are they, whom Gods the Heathen call;
 He

He only rules who made the Skies.
 With Majesty and Honour crown'd,
 Beauty and Strength his Throne Surround:
 Be therefore both to Him restor'd,
 By you, who have false Gods ador'd,
 Ascribe due Honour to his Name.
 Peace-off'rings on his Altar lay,
 Before his Throne your Homage pay,
 Which He, and He alone can claim.
 To Worship at his sacred Court,
 Let all the trembling World resort.
 Proclaim aloud, *Jehovah* reigns,
 Whose Pow'r the Universe sustains,
 And banisht Justice will restore;
 Let therefore Heav'n new Joys confess,
 And heav'nly Mirth let Earth express,
 Its loud Applause the Ocean roar,
 Its mute Inhabitants rejoyce,
 And for this Triumph find a Voice.
 For Joy let fertile Valleys sing,
 The chearful Groves their Tribute bring;
 The tuneful Quire of Birds awake,
 The Lord's Approach to celebrate,
 Who now sets out with awful State,
 His Circuit through the Earth to take.
 From Heav'n to judge the World He's come,

With Justice to reward and doom.



P S A L M XC VII. [Tune Ps. 47.]

Jehovah reigns, let all the Earth,
 In his just Government rejoyce;
 Let all the Isles with sacred Mirth,
 In his Applause unite their Voice.
 Darkness and Clouds of awful Shade,
 His dazzling Glory shroud in State;
 Justice and Truth his Guards are made,
 And fixt, by his Pavillion wait.
 Devouring Fire before his Face,
 His Foes around with Vengeance strook;
 His Lightnings set the World on blaze,
 Earth saw it, and with Terror shook.
 The proudest Hills his Presence felt,
 Their height nor Strength could Help afford;
 The proudest Hills like Wax did melt,
 In Presence of th' Almighty Lord.
 The Heav'ns, his Righteousness to show,
 With Storms of Fire our Foes pursu'd;
 And all the trembling World below,
 Have his descending Glory view'd.
 Confounded be their impious Host,
 Who make the Gods to whom they pray,

All who of pageant Idols boast;
 To Him, ye Gods, your Worship pay.
 Glad *Sion* of thy Triumph heard,
 And *Judah's* Daughters were o'er-joy'd;
 Because thy righteous Judgments, Lord,
 Have Pagan-Pride and Pow'r destroy'd.
 For Thou, O God, art seated high,
 Above Earth's Potentates enthron'd,
 Thou, Lord, unrivall'd in the Skie,
 Supreme, by all the Gods art own'd.
 You, who to serve the Lord aspire,
 Abhor what's ill, and Truth esteem:
 He'll keep his Servants Soul's entire,
 And them from wicked Hands redeem.
 For Seeds are sown of glorious Light,
 A future Harvest for the just;
 And Gladness for the Heart that's right,
 To recompence its pious Trust.
 Rejoyce, ye Righteous in the Lord;
 Memorials of his Holiness,
 Deep in your faithful Breasts record,
 And with your thankful Tongues confess.



P S A L M XC VIII [Tune P. 23.]

Sing to the Lord a new-made Song,

who wond'rous Things has done;
 With his Right Hand and holy Arm,
 the Conquest He has won.
 The Lord, has through th'astonisht World
 display'd, his saving Might,
 And made his righteous Acts appear,
 in all the Heathens Sight.
 Of *Jeh's* House his Love and Truth,
 have ever mindful been;
 Wide Earth's remotest Parts, the Pow'r
 of *Jeh's* God, have seen.
 Let therefore Earth's Inhabitants,
 their chearful Voices raise;
 And all with universal Joy,
 resound their Maker's Praise.
 With Harp and Hymns soft Melody,
 into the Comfort bring,
 The Trumpet and shrill Cornet's Sound,
 before th'Almighty King.
 Let the loud Ocean roar her Joy,
 with all that Seas contain;
 The Earth and her Inhabitants,
 joyn Comfort with the Main.
 With Joy let Riv'lets swell to Streams,
 to spreading Torrents they;
 And ecchoing Vales, from Hill to Hill,

PART IV.

28 He brought his Servants forth, enrich'd
with *Egypt's* borrow'd Wealth;
And, what transcends all Treasures else,
enrich'd, with vig'rous Health.
29 *Egypt* rejoyc'd, in Hopes to find
her Plagues with them remov'd;
Taught dearly now to fear worse Ills,
by those already prov'd.
30 Their shrouding Canopy by Day,
a journ'ing Cloud was spread;
A fiery Pillar all the Night,
their Desert-Marches led.
31 They long'd for Flesh; with Ev'ning Quails
He furnish'd ev'ry Tent;
From Heav'n's own Granary, each Morn,
the Bread of Angels sent.
32 He smote the Rock, whose flinty Breast
pour'd forth a gushing Tide,
Whose following Stream, where'er they march'd
the Desert's Drought supply'd,
33 For still He did on *Abr'am's* Faith,
and ancient League reflect;
He brought his People forth with Joy,
with Triumph, his Elect:

34 Quite rooting out their Heathen Foes,
from *Can'an's* fertile Soil,
To them, in cheap Possession gave
the Fruit, of other's Toil;
35 That they his Statutes might observe,
his sacred Laws obey.
For Benefits so vast, let us
our Songs of Praise repay.



P S A L M CVI [Tune Ps. 40.]

O Render thanks to God above,
The Fountain of eternal Love;
Whose Mercy, firm thro' Ages past
Has stood, and shall for ever last.
2 Who can his mighty Deeds express,
Not only vast, but numberless?
What Mortal Eloquence can raise
His Tribute, of immortal Praise?
3 Happy are they, and only they,
Who from thy Judgments never stray;
Who know what's right, nor only so,
But always practise what they know.
4 Extend to me that Favour, Lord,
Thou to thy Chosen dost afford;
When Thou return'it to set them free,

To God their chearful Voices raise,
 Glad Homage pay with awful Mirth,
 And sing before him Songs of Praise.
 3 Convinc'd that He is God alone,
 From Whom, both we and all proceed;
 We, whom He chuses for his own,
 The Flock, that He vouchsafes to feed.
 O, enter then his Temple Gate,
 Thence to his Courts devoutly press,
 And still your grateful Hymns repeat,
 And still his Name with Praises bless.
 4 For He's the Lord supremely good,
 His Mercy is for ever sure;
 His Truth, which always firmly stood,
 To endless Ages shall endure.



P S A L M C I. [Tune P/ 32.]

1 O F Mercy's never failing Spring,
 And steadfast Judgment, I will sing;
 And since they both to Thee belong,
 To Thee, O Lord, address my Song.
 2 When, Lord, Thou shalt with me reside,
 Wise Discipline my Reign shall guide;
 With blameless Life, my self I'll make
 A Pattern, for my Court to take.

3 No ill Design will I pursue,
 Nor those my Fav'rites make, that do
 Who, to Reproof bear no Regard,
 Him will I totally discard.
 4 The private Slanderer shall be,
 In publick Justice doom'd by me:
 From haughty Looks I'll turn aside,
 And mortify the Heart of Pride;
 5 But Honesty, call'd from her Cell,
 In splendour at my Courts shall dwell:
 Who Vertue's Practice make their Care,
 Shall have the first Preferments there.
 6 No Politicks shall recommend
 His Countrey's Foe, to be my Friend:
 None-e'er shall to my Favour rise,
 By flat'ring, or malicious Lyes.
 7 All those who wicked Courses take,
 An early Sacrifice I'll make,
 Cut off, destroy, till none remain,
 God's holy City to profane.



P S A L M C I E. [Tune P/ 59.]

1 W HEN I pour out my Soul in Pray'r,
 do Thou, O Lord, attend;
 To thy eternal Throne of Grace,

let my sad Cry ascend.
 O! hide not Thou thy glorious Face,
 in Time of deep Distress,
 Incline thine Ear; and when I call,
 my Sorrows soon redress.
 Each cloudy Portion of my Life,
 like scatter'd Smoke expires;
 My shrivel'd Bones are like a Hearth,
 parch'd with continual Fires.
 My Heart, like Grass that feels the Blast,
 of some infectious Wind,
 Does languish so with Grief, that scarce
 my needful Food I mind.
 By Reason of my sad Estate,
 I spend my Breath in Groans:
 My Flesh, is worn away, my Skin
 scarce hides, my starting Bones.
 I'm like a Pelican become,
 that does in Desarts mourn:
 Or like an Owl that sits all Day,
 in hollow Trees forlorn.
 In Watching, or in restless Dreams,
 the Night by me is spent;
 As by those solitary Birds,
 that lonesome Roofs frequent.
 All Day, by railing Foes I'm made,

the Subject of their Scorn;
 Who, all possest with furious Rage,
 have my Destruction sworn.

PART II.

5 When grov'ling on the Ground I lie,
 oppress'd with Grief and Fears,
 My Bread is strew'd with Ashes o'er,
 my drink is mixt with Tears.
 Because on me with double Weight,
 thy heavy Wrath does lie;
 For Thou to make my Fall more great,
 didst lift me up on high.
 6 My Days just hast'ning to their End,
 are like an ev'ning Shade;
 My Beauty does, like wither'd Grass,
 with waning Lustre fade.
 But thy eternal State, O Lord,
 no Length of Time shall waste,
 The Mem'ry of thy won'drous Works;
 from Age to Age shall last,
 7 Thou shalt arise and ~~Shon~~ view,
 with an unclouded Face;
 For now her Time is come, thy own
 appointed Day, of Grace.
 Her scatter'd Ruins, by thy Saints
 with Pity are survey'd;

They grieve to see her lofty Spires,
 in Dust and Rubbish laid.
 The Name, and Glory of the Lord,
 all Heathen Kings shall fear;
 When He, shall *Sion* build again,
 and, in full State appear.
 When He, regards the Poor's Request,
 nor slight their earnest Pray'r,
 Our Sons for this recorded Grace,
 shall his just Praise declare.

P A R T I I I

For God from his abode on high,
 his gracious Beams display'd;
 The Lord from Heav'n, his lofty Throne,
 has all the Earth survey'd.
 He, list'ned to the Captives Moans,
 He, heard their mournful Cry;
 And freed, by his resistless Pow'r,
 the Wretches, doom'd to die.
 That they in *Sion*, where He dwells,
 might celebrate his Fame,
 And thro' the holy City, sing
 loud Praises, to his Name.
 When all the Tribes, assembling there,
 their solemn Vows address,
 And neighb'ring Lands, with glad Consent,

the Lord their God confess.
 But e'er my Race is run, my Strength
 through his fierce Wrath decays;
 He has, when all my Wishes bloom'd,
 cut short my hopeful Days.
 Lord, end not Thou my Life, said I,
 when half is scarcely past;
 Thy Years, from worldly Changes free,
 to endless Ages last.
 The strong Foundations of the Earth,
 of old by Thee were laid;
 Thy Hands, the beauteous Arch of Heav'n,
 with wond'rous Skill, have made,
 Whilst Thou for ever shalt endure,
 they soon shall pass away;
 And, like a Garment often worn,
 shall tarnish and decay.
 Like that, when Thou ordain'st their Change,
 to thy Command they bend;
 But, Thou continu'st still the same;
 nor have thy Years an End.
 Thou to the Children of thy Saints,
 shalt lasting Quiet give;
 Whose happy Race, securely fixt,
 shall in thy Presence live.



P S A L M CIII [Tune Pf. 36.]

MY Soul, inspir'd with sacred Love,
 God's holy Name for ever bless;
 Of all his Favours mindful prove,
 And still thy grateful Thanks express.
 'Tis He, that all thy Sins forgives,
 And after Sickness makes thee sound;
 From Danger, He, thy Life retrieves,
 By Him, with Grace and Mercy crown'd.
 He, with good Things my Mouth supplies,
 My Vigour, Eagle-like renews;
 He, when the guiltless Sufferer cries,
 His Foe, with just Revenge, pursues.
 God, made of old his righteous Ways,
 To *Moses* and our Fathers known:
 His Works, to his Eternal praise,
 Were to the Sons of *Jacob* shown.
 The Lord, abounds with tender Love,
 And unexampled Acts of Grace,
 His waken'd Wrath, does slowly move,
 His willing Mercy, flows apace.
 God, will not always harshly chide,
 But, with his Anger quickly part;
 And, loves his Punishments to guide,

More by his Love, than our Desert.
 As high, as Heav'n its Arch extends,
 Above this little Spot of Clay;
 So much, his boundless Love transcends,
 The small Respects that we can pay.
 As far, as 'tis from East to West,
 So far, has He our Sins remov'd;
 Who, with a Father's tender Breast
 Has such as fear Him, always lov'd.

PART II.

For God, who all our Frame surveys,
 Considers that we are but Clay;
 How fresh so'er we seem, our Days
 Like Grass or Flow'rs, must fade away.
 Whilst they are nipt with sudden Blast,
 Nor can we find their former Place;
 God's faithful Mercy, ever lasts,
 To those that fear Him, and their Race.
 This shall attend on such, as still
 Proceed, in his appointed Way;
 And who, not only, know his Will,
 But to it, just Obedience pay.
 The Lord, the universal King,
 In Heav'n, has fixt his lofty Throne;
 To Him, ye Angels, Praises sing,
 In whose great Strength his Pow'r is shown.

13 Ye, that his just Commands obey,
 And hear, and do, his sacred Will;
 Ye Hosts of his, this Tribute pay,
 Who still, what He ordains fulfil.
 14 Let ev'ry Creature, jointly bless
 The Mighty Lord: and thou, my Heart,
 With grateful Joy thy Thanks exprest;
 And in this Confort bear my Part.



P S A L M CIV.

Bless God, my Soul; Thou, Lord, alone
 Possessest Empire, without Bounds,
 With Honour Thou art crown'd, thy Throne
 Eternal Majesty, surrounds.
 With Light, Thou dost thy self enrobe,
 And Glory, for a Garment take,
 Heav'n's Curtains, stretch beyond the Globe,
 Thy Canopy of State to make.
 2 God, builds on liquid Air, and forms
 His Palace-Chambers in the Skies;
 The Clouds his Chariots are, and Storms
 The swift-wing'd Steeds, with which He flies.
 As bright as Flame, and swift as Wind,
 His Ministers Heav'n's Palace fill,
 To have their sundry Tasks assign'd;

All proud to serve their Sov'reigns Will.
 3 Earth, on her Center fixt, He set,
 Her Face with Waters over-spread;
 Nor proudest Mountains dar'd, as yet,
 To lift above the Waves their Head.
 But, when thy awful Face appear'd,
 Th'insulting Waves dispers'd, they fled,
 When once thy Thunder's Voice they heard,
 And by their Haste confess'd their Dread.
 4 Thence up by secret Tracts they creep,
 And, gushing from the Mountains Side,
 Thro' Valleys travel to the Deep,
 Appointed to receive their Tide.
 There, hast Thou fixt the Ocean's Bounds,
 The threatening Surges to repel;
 That they no more o'er-past their Mounds,
 Nor to a second Deluge swell.

P A R T II.

5 Yet thence in smaller Parties drawn,
 The Sea recovers her lost Hills,
 And starting Springs from ev'ry Lawn,
 Surprize the Vales with plenteous Rills.
 The Field's tame Beasts are thither led,
 Weary with Labour, faint with Drought,
 And Asses wild on Mountains bred,
 Have Sense to find these Currents out.

6 Their

26 O! then that all the Earth, with me,
Would God for this his Goodness praise!
And for the mighty works, which He
Throughout the wond'ring World, displays.
27 Let them, where all the Tribes resort,
Advance to Heav'n his glorious Name,
And in the Elders Sov'reign Court,
With one Consent, his Praise proclaim.

PART V.

28 A fruitful Land, where Streams abound,
God's just Revenge, if People sin,
Will turn to dry and barren Ground,
To punish those that dwell therein.
29 The parcht and desert Heath, He makes
To flow with Streams, and springing Wells;
Which, for his Lot the Hungry takes,
And in strong Cities safely dwells.
30 He sows the Field, the Vineyard plants,
Which gratefully his Toil repay;
Nor can, whilst God his Blessing grants,
His fruitful Seed or Stock decay.
31 But when his Sins Heav'n's Wrath provoke,
His Health and Substance fade away;
He feels th'Oppressor's gauling Yoke,
And is of Grief the wretched Prey.
32 The Prince, who flights what God commands,

Expos'd to Scorn, must quit his Throne;
And over wild and desert Lands,
Where no Path offers, stray alone.
33 Whilst God, from all afflicting Cares,
Sets up the humble Man on high;
And makes, in time his num'rous Heirs,
With his increasing Flocks to vie.
34 Then, Sinners shall have nought to say,
The Just a decent Joy shall show;
The Wise, these strange Events shall weigh,
And thence God's Goodness fully know.



PSALM CVIII [Tune Ps. 16.]

O God, my Heart is fully bent,
to magnifie thy Name;
My Tongue, with chearful Songs of Praise,
shall celebrate thy Fame.
2 Awake my Lute; nor thou, my Harp,
thy warbling Notes delay;
Whilst I with early Hymns of Joy,
prevent the dawning Day.
3 To all the list'ning Tribes, O Lord;
thy Wonders I will tell,
And to those Nations sing thy Praise,
that round about us dwell:

PART IV.

12 But full, the vast unfathom'd Main,
Of Wonders, a new Scene Supplies,
Whose Depths, Inhabitants contain
Of ev'ry Form, and ev'ry Size.
Full-freighted ships from ev'ry Port,
There cut their unmolested Way;
Leviathan, whom there to sport
Thou mad'st, has compass there to play.
13 These various Troops of Sea and Land,
In Sense of common Want agree;
All wait on thy dispensing Hand,
And have their daily Alms from Thee.
They gather what thy Stores disperse,
Without their Trouble to provide:
Thou op'st thy Hand, the Universe,
The craving World, is all supply'd.
14 Thou, for a Moment hid'st thy Face,
The num'rous Ranks of Creatures mourn;
Thou, tak'st their Breath, all Nature's Race
Forthwith to Mother Earth, return.
Again Thou send'st thy Spirit forth,
T'inspire the Mass with vital Seed;
Nature's restor'd, and Parent Earth
Smiles, on her new-created Breed.

15 Thus, through successive Ages stands,
Firm fixt, thy Providential Care;
Pleas'd with the Work of thy own Hands,
Thou, dost the Wastes of Time repair.
One Look of thine, one wrathful Look,
Earth's panting Breast with Terror fills;
One Touch from Thee, with Clouds of Smoak,
In Darkness shrouds the Proudest Hills.
16 In praising God, while He prolongs
My Breath, I will that Breath employ;
And join Devotion to my Songs,
Sincere, as is in Him my Joy.
While Sinners from Earth's Face are hurl'd
My Soul, praise thou his holy Name.
Till, with my Song, the list'ning World
Join comfort, and his Praise proclaim.



P S A L M CV.

[Tune Ps. 8.]

1 **O** Render Thanks, and bless the Lord,
invoke his sacred Name,
Acquaint the Nations with his Deeds,
his Matchless Deeds, proclaim.
2 Sing to his Praise, in lofty Hymns,
his wondrous Works rehearse;
Make them the Theme of your Discourse,
and

and Subject of your Verse.
 Rejoyce in his Almighty Name,
 alone to be ador'd;
 And let their Hearts o'erflow with Joy,
 that humbly seek the Lord.
 Seek ye the Lord, his saving Strength
 devoutly still implore;
 And where He's ever present, seek
 his Face, for evermore.
 The Wonders that his Hands have wrought,
 keep thankfully in Mind;
 The righteous Statutes of his Mouth,
 and Laws to us assign'd.
 Know ye his Servant *Abram's* Seed,
 and *Jacob's* chosen Race,
 He's still our God, his Judgments still
 throughout the Earth, take Place.

PART II.

His Cov'nant He hath kept in Mind,
 for num'rous Ages past,
 Which, yet for thousand Ages more,
 in equal Force shall last.
 First, sign'd to *Abr'am*, next, by Oath
 to *Iaac*, made secure;
 To *Jacob* and his Heirs, a Law
 for ever to endure.

That *Can'an's* Land should be their Lot,
 when yet but few they were;
 But few in Number, and those few,
 all friendless Strangers there.
 In Pilgrimage from Realm to Realm,
 securely they remov'd;
 Whilst proudest Monarchs for their Sakes,
 severely He reprov'd;
 These mine anointed are, said He,
 "let none my Servants wrong,
 "Nor treat the poorest Prophet ill,
 "that does to Me belong.
 A Dearth at last, by his Command,
 did thro' the Land prevail;
 Till Corn, the chief Support of Life,
 Sustaining Corn, did fail.
 But his indulgent Providence,
 had pious *Joseph* sent,
 Sold into *Egypt*, but, their Death
 who sold him, to prevent.
 His Feet with heavy Chains were crush'd,
 with Calumny his Fame;
 Till God's appointed Time and Word,
 to his Deliv'rance came.
 The King his sov'reign Orders sent,
 and rescu'd him with speed;

Q 2

Whom

Whom private Malice had confin'd,
 the People's Ruler freed.
 16 His Court, Revenues, Realm, were all
 subjected, to his Will;
 His greatest Princes to controul,
 and teach his Statesmen Skill.

PART III

17 To *Egypt* then, invited Guests,
 half-famish'd *Israel* came;
 And *Jacob* held, by Royal Grant,
 the fertile Soil of *Ham*.
 18 Th'Almighty there, with such Increase
 his People multiply'd.
 Till, with their proud Oppressors, they
 in Strength and Number, vy'd,
 19 Their vast Increase, th' *Egyptians* Hearts
 with jealous Anger fir'd,
 Till, they his Servants to destroy
 by treach'rous Arts, conspir'd.
 20 His Servant *Moses* then He sent,
 his chosen *Aaron* too;
 Empower'd with Signs and Miracles,
 to prove their Mission true.
 21 He call'd for Darkness, Darkness came,
 Nature his Summons knew;
 Each Stream and Lake, transform'd to Blood,

the wond'ring Fishes flew.
 22 In putrid Floods throughout the Land,
 the Pest of Frogs was bred;
 From noisom Fens sent up, to croak
 at *Phar'ob's* Board and Bed.
 23 He gave the Sign, and Swarms of Flies
 came down, in cloudy Hosts;
 Whilst Earth's enliv'ned Dust below
 bred Lice, thro' all their Coasts.
 24 He sent them batt'ring Hail for Rain,
 and Fire for cooling Dew:
 He smote their Vines, and Forrest Plants,
 and Garden's pride o'erthrew.
 25 He spake the Word, and Locusts came,
 with Caterpillars joyn'd:
 They prey'd upon the Poor Remains,
 the Storm had left behind.
 26 From Trees, to Herbage they descend,
 no verdant thing they spare;
 But, like the naked Fallow-Field,
 leave all the Pastures bare.
 27 From Fields, to Villages and Towns,
 commission'd Vengeance flew;
 One fatal Stroke, their eldest Hopes
 and Strength of *Egypt*, flew.

PART IV.

28 He brought his Servants forth, enrich'd
with *Egypt's* borrow'd Wealth;
And, what transcends all Treasures else,
enrich'd, with vig'rous Health.
29 *Egypt* rejoic'd, in Hopes to find
her Plagues with them remov'd;
Taught dearly now to fear worse Ills,
by those already prov'd.
30 Their shrouding Canopy by Day,
a journ'ing Cloud was spread;
A fiery Pillar all the Night,
their Desert Marches led.
31 They long'd for Flesh; with Ev'ning Quails
He furnish'd ev'ry Tent;
From Heav'n's own Granary, each Morn,
the Bread of Angels sent.
32 He smote the Rock, whose flinty Breast
pour'd forth a gushing Tide,
Whose following Stream, where'er they march'd
the Desert's Drought supply'd,
33 For still He did on *Abr'am's* Faith,
and ancient League reflect;
He brought his People forth with Joy,
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34 Quite rooting out their Heathen Foes,
from *Can'an's* fertile Soil,
To them, in cheap Possession gave
the Fruit, of other's Toil;
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For Benefits so vast, let us
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Who know what's right, nor only so,
But always practise what they know.
4 Extend to me that Favour, Lord,
Thou to thy Chosen dost afford;
When Thou return'it to set them free,
Q 3

Ler

Let thy Salvation visit me.
 5 O! may I Worthy prove to see
 Thy Saints in full Prosperity!
 That I the joyful Choir may joyn,
 And count thy People's Triumph mine.
 6 But ah! can we expect such Grace,
 Or Parents vile, the viler Race;
 Who their Misdeeds have acted o'er,
 And with new Crimes increas'd the Score.

PART II.

Ungrateful, they no longer thought
 On all his Works, in *Egypt* wrought;
 The Red-Sea they no sooner view'd.
 But they their base Distrust renew'd.
 8 Yet He, to vindicate his Name,
 Once more, to their Deliv'rance came;
 To make his Sov'reign Pow'r be known,
 That He is God, and He alone.
 9 To right and left at his Command,
 The parting Deep dispos'd her Sand;
 Where firm and dry the Passage lay,
 As thro' some parch't and desert Way.
 10 Thus rescu'd from their Foes they were,
 Who closely press'd upon their Rear;
 Whose Rage pursu'd them to those Waves,

That prov'd the rash Pursuers Graves.
 11 The watry Mountains sudden Fall,
 O'erwhelms proud *Phar'ob*, Host and all:
 This Proof, did stupid *Is'r'a'l* move
 To own God's Truth, and praise his Love.
 12 But soon these Wonders they forgot,
 And for his Counsel waited not:
 But lusting in the Wilderness,
 Did Him with fresh Temptations press.

PART III.

13 Strong Food at their Request He sent,
 But made their Sin their Punishment.
 Yet still his Saints they did oppose,
 The Priest and Prophet, whom He chose.
 14 But Earth, the Quarrel to decide,
 Her Vengeful Jaws extending wide,
 Rast *Dathan* to her Centre drew,
 With proud *Abiram's* factious Crew.
 15 The rest of those, who did conspire,
 To kindle wild Sedition's Fire,
 With all their impious Train, became
 A Prey, to Heav'n's devouring Flame.
 16 Near *Horeb's* Mount, a Calf they made,
 And to the molten Image pray'd;
 Adoring what their Hands did frame,

They

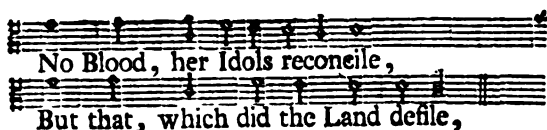
They chang'd their Glory to their Shame.
 17 Their God and Saviour they forgot,
 And all his Works in *Egypt* wrought;
 His Signs in *Ham's* astonisht Coast,
 And where proud *Phar'oh's* Troops were lost.
 18 Thus urg'd, his vengeful Hand He rear'd,
 But *Moses* in the Breach appear'd;
 The Saint did for the Rebels pray,
 And turn'd Heav'n's kindled Wrath away.
 19 Yet they his pleasant Land despis'd;
 Nor his repeated Promise priz'd;
 Nor did th'Almighty's Voice obey;
 But when God said, *Go up*, would stay.
 20 This seal'd their Doom, without Redress,
 To perish in the Wilderness;
 Or else to be by Heathen hands
 O'erthrown, and scatter'd thro' the Lands.

P A R T I V.

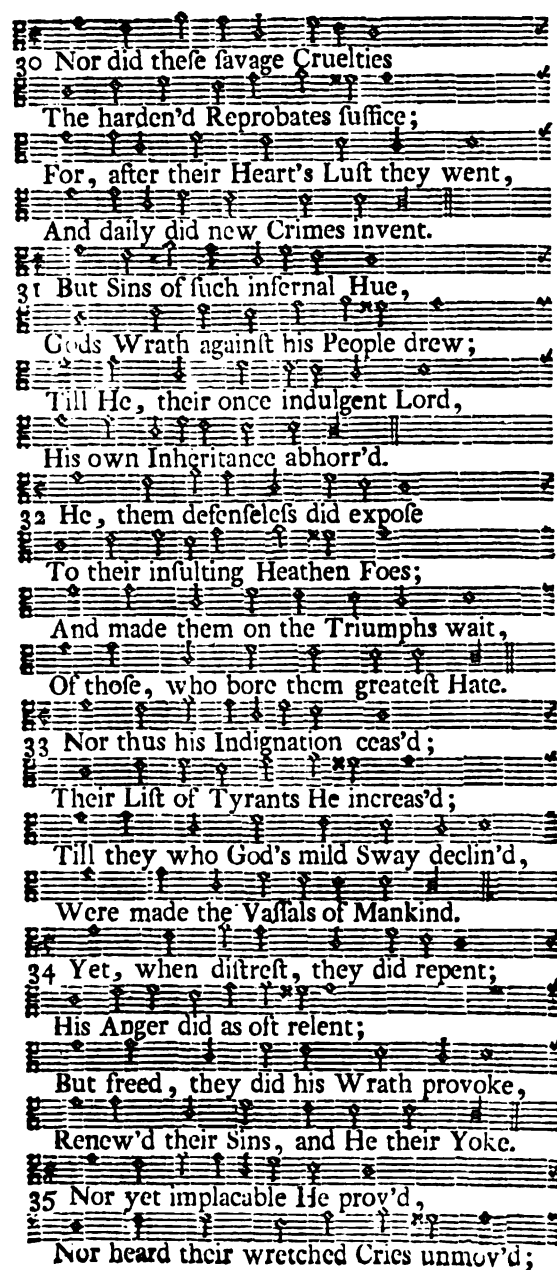
21 Yet, unreclaim'd, this stubborn Race,
Baalpeor's Worship did embrace;
 Became his impious Guests, and fed
 On Sacrifices, to the Dead.
 22 Thus they persisted, to provoke
 God's Vengeance, to the final Stroke.
 'Tis come: — the deadly Pest is come,
 To execute their gen'ral Doom.

23 But *Phine'as*, fir'd with holy Rage,
 (th'Almighty's Vengeance to avenge)
 Did, by two bold Offenders Fall,
 Th'Atonement make, that ransom'd *All*.
 24 As him, a Heav'nly Zeal had mov'd,
 So, Heav'n the zealous Act approv'd;
 To him confirming, and his Race,
 The Priesthood, he so well did grace.
 25 At *Meribab*, God's Wrath they mov'd;
 Who, *Moses* for their sakes reprov'd;
 Whose patient Soul they did provoke,
 Till, rashly the meek Prophet spoke.
 26 Nor when posses'd of *Can'an's* Land,
 Did they perform their Lord's Command;
 Nor his commission'd Sword employ,
 The guilty Nations to destroy.
 27 Nor only spar'd the Pagan Crew,
 But mingling, learnt their vices too;
 And Worship to those Idols paid,
 Which, them to fatal Snares betray'd.
 28 To Devils, they did sacrifice
 Their Children, with relentless Eyes,
 Approach'd their Altars, thro' a Flood,
 Of their own Sons and Daughters Blood.
 29 No cheaper Victims, wou'd appease
Can'an's remorseless Deities;

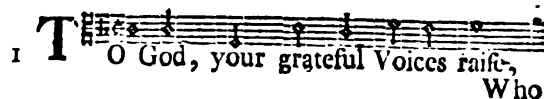
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P A R T V.



P S A L M CVIL [Tune Pf. 47. 97.]



Who does your daily Patron prove,

And, let your never ceasing Praise

Attend, on his eternal Love.

2 Let those give Thanks, whom He from Bands

of Proud oppressing Foes, releas'd;

And brought them back from distant Lands,

From North, and South, and West, and East,

Thro' lonely desert Ways they went,

Nor could a peopled City find;

Till quite with Thirst and Hunger spent,

Their fainting Soul within them pin'd.

4 Then soon, to God's indulgent Ear,

Did they their mournful Cry address;

Who graciously vouchsaf'd to hear,

And freed them from their deep Distress.

5 From crooked Paths He led them forth,

And in the certain Way did guide,

To wealthy Towns of great Resort,

Where all their Wants were full supply'd.

6 O! then that all the Earth with me,

Would God, for this his Goodness praise,

And, for the mighty Works which He,

Throughout the wond'ring World displays!

7 For He, from Heav'n, the sad Estate

Of longing Souls, with Pity views;

To hungry Souls that pant for Meat,

His Goodness, daily Food renews.

PART II

8 Some lie, with Darkness compass'd round,

In Death's uncomfortable Shade;

And with unweildy Fetters bound,

By pressing Cares more heavy made.

9 Because God's Counsel they defy'd,

And lightly priz'd his holy Word,

With these Afflictions they were try'd;

They fell, and none could Help afford.

10 Then soon, to God's indulgent Ear,

Did they their mournful Cry address;

Who graciously vouchsaf'd to hear,

And freed them from their deep Distress;

11 From dismal Dungeons dark as Night,

And Shades as black as Death's Abode,

He brought them forth to chearful Light,

And welcome Liberty bestow'd.

12 O! then that all the Earth with me,

Would God for this his Goodness praise;

And for the mighty Works, which He

Throughout the wond'ring World displays.

13 For He, with his Almighty Hand,

The Gates of Brass in Pieces broke;

Nor could the massy Bars withstand,

Or temper'd Steel, resist his Stroke.

R

PART

PART III.

14 Remorseless Wretches, void of Sense,
 With bold Transgressions God defie;
 And for their multiply'd Offence,
 Opprest with sore Diseases lie:
 15 Their Soul a Prey to Pain and Fear,
 Abhors to taste the choicest Meat;
 And they, by faint Degrees, draw near
 To Death's inhospitable Gate.
 16 Then strait, to God's indulgent Ear,
 Do they their mournful Cry address,
 Who graciously vouchsafes to hear,
 And frees them from their deep Distress.
 17 He, all their sad Distempers heals,
 His Word, both Health and Safety gives;
 And when all human Succour fails,
 From near Destruction them retrieves.
 18 O! then that all the Earth, with me,
 Would God for this his Goodness praise!
 And for the mighty Works, which He
 Throughout the wond'ring World, displays.
 19 With Off'rings let his Altar flame,
 Whilst they their grateful Thanks express,
 And with loud Joy his holy Name,
 For all his Acts of Wonder bless.

PART IV.

20 They that in Ships, with Courage bold,
 O'er swelling Waves their Trade pursue,
 Do God's amazing Works behold,
 And in the Deeps his Wonders view.
 21 No sooner his Command is past,
 But forth a dreadful Tempest flies;
 Which sweeps the Sea with rapid Haste;
 And makes the stormy Billows rise:
 22 Sometimes the Ships, toss'd up to Heav'n,
 On Tops of mounting Waves appear;
 Then, down the steep Abyss are driv'n,
 Whilst ev'ry Soul dissolves with Fear.
 23 They reel and stagger to and fro,
 Like Men with Fumes of Wine opprest,
 Nor do the skillful Seamen know,
 Which Way to steer, what Course is best.
 24 Then strait, to God's indulgent Ear,
 They do their mournful Cry address;
 Who graciously vouchsafes to hear,
 And frees them from their deep Distress.
 25 He does the raging Storm appease,
 And makes the Billows calm and still;
 With Joy they see their Fury cease;
 And their intended Course fulfil.

26 O! then that all the Earth, with me,
Would God for this his Goodness praise!
And for the mighty works, which He
Throughout the wond'ring World, displays.
27 Let them, where all the Tribes resort,
Advance to Heav'n his glorious Name,
And in the Elders Sov'reign Court,
With one Consent, his Praise proclaim.

PART V.

28 A fruitful Land, where Streams abound,
God's just Revenge, if People sin,
Will turn to dry and barren Ground,
To punish those that dwell therein.
29 The parcht and desert Heath, He makes
To flow with Streams, and springing Wells;
Which, for his Lot the Hungry takes,
And in strong Cities safely dwells.
30 He sows the Field, the Vineyard plants,
Which gratefully his Toil repay;
Nor can, whilst God his Blessing grants,
His fruitful Seed or Stock decay.
31 But when his Sins Heav'n's Wrath provoke,
His Health and Substance fade away;
He feels th'Oppressor's gauling Yoke,
And is of Grief the wretched Prey.
32 The Prince, who flights what God commands,

Expos'd to Scorn, must quit his Throne;
And over wild and desert Lands,
Where no Path offers, stray alone.
33 Whilst God, from all afflicting Cares,
Sets up the humble Man on high;
And makes, in time his num'rous Heirs,
With his increasing Flocks to vie.
34 Then, Sinners shall have nought to say,
The Just a decent Joy shall show;
The Wise, these strange Events shall weigh,
And thence God's Goodness fully know.



PSALM CVIIL [Tune Ps. 16.]

O God, my Heart is fully bent,
to magnifie thy Name;
My Tongue, with chearful Songs of Praise,
shall celebrate thy Fame.
2 Awake my Lute; nor thou, my Harp,
thy warbling Notes delay;
Whilst I with early Hymns of Joy,
prevent the dawning Day.
3 To all the list'ning Tribes, O Lord;
thy Wonders I will tell,
And to those Nations sing thy Praise,
that round about us dwell:

4 Because thy Mercy's boundless Height,
the highest Heav'n transcend's;
And far beyond th'aspiring Clouds;
thy faithful Truth extends.
5 Be Thou, O God, exalted high,
above the starry Frame;
And let the World, with one Consent;
confess thy glorious Name.
6 That all thy chosen People Thee,
their Saviour may declare;
Let thy Right-Hand protect me still;
and answer Thou my Pray'r.

P A R T II.

7 Since God himself hath said the Word,
whose Promise cannot fail;
With Joy, I *Shechem* shall divide,
and measure *Succoth's* Vale;
8 *Gilead* is mine, *Manasse* too,
and *Ephraim* owns my Cause;
Their Strength, my regal Pow'r supports,
And *Judab* gives my Laws,
9 *Moab*, I'll make my servile Drudge,
on vanquish'd *Edom* tread;
And through the proud *Philistine* Lands,
my conqu'ring Banners spread:
10 By whose Support and Aid, shall I

their well-fenc'd City gain?
Who will my Troops securely lead,
thro' *Edom's* guarded Plain?
11 Lord, wilt not Thou assist our Arms,
which late Thou did'st forsake?
And wilt not Thou, of these our Hosts,
once more the Guidance take?
12 O! to thy Servant in Distress,
thy speedy Succour send:
For vain it is on human Aid,
for Safety to depend.
13 Then, valiant Acts shall we perform,
if Thou thy Pow'r disclose;
For God it is, and God alone,
that treads down all our Foes.



P S A L M . CIX.

1 O God, whose former Mercies make,
my constant Praise thy Due,
Hold not thy Peace, but my sad State,
with wonted Favour view.
For sinful Men, with lying Lips,
deceitful Speeches frame,
And with their studied Slanders seek
to wound my spotless Fame.

2 Their

PART II

2 Their restless Hatred prompts them still,
 malicious Lyes to spread;
 And all against my Life combine,
 by causeless Fury led.
 Those, whom with tend'rest Love I us'd,
 my chief Opposers are;
 Whilst I, of other Friends bereft,
 resort to Thee by Pray'r.
 Since Mischief, for the Good I did,
 their strange Reward does prove;
 And Hatred's the Return they make,
 for undissembled Love.
 Their guilty Leader shall be made;
 to some ill Man a Slave;
 And when he's try'd, his mortal Foe
 for his Accuser have.
 4 His Grief, when Sentence is pronounc'd,
 shall meet a dreadful Fate;
 Whilst his rejected Pray'r but serves,
 his Crimes to aggravate.
 He, snatch'd by some untimely Fate,
 sha'n't live out half his Days;
 Another, by divine Decree,
 shall on his Office seize.

5 His Seed shall Orphans be, his Wife
 a Widow, plung'd in Grief;
 His vagrant Children beg their Bread,
 where none can give Relief.
 His ill-got Riches shall be made,
 to Usurers a Prey;
 The Fruit of all his Toil shall be
 by Strangers, born away.
 6 None shall be found, that to his Wants
 their Mercy will extend,
 Or, to his helpless Orphan-Seed,
 the least Assistance lend.
 A swift Destruction soon shall seize,
 on his unhappy Race;
 And the next Age his hated Name,
 shall utterly deface.
 7 The Vengeance of his Father's Sins,
 upon his Head shall fall;
 God on his Mother's Crimes shall think,
 and punish him for all.
 All these in horrid Order rank'd,
 before the Lord shall stand;
 Till his fierce Anger, quite cuts off
 their Mem'ry, from the Land.

PART III.

8 Because he never Mercy shew'd,
 but still the Poor oppress'd;
 And sought to slay the helpless Man,
 with heavy Woes distress'd.
 Therefore the Curse he lov'd to vent,
 shall his own Portion prove;
 And Blessing, which he still abhorr'd,
 shall far from him remove.
 9 Since he in Curling took such Pride,
 like Water it shall spread
 Thro' all his Veins, and stick like Oyl,
 with which his Bones are fed.
 This, like a poyson'd Robe, shall still
 his constant Cov'ring be,
 Or an envenom'd Blot, from which
 he never shall be free.
 10 Thus shall the Lord reward all those,
 that ill to me design;
 That with malicious false Reports,
 against my Life combine.
 But for thy glorious Name, O God,
 do Thou deliver me;
 And for thy glorious Mercy's sake,
 preserve and set me free.
 11 For I, to utmost Straits reduc'd,

am void of all Relief:
 My Heart is wounded with Distress,
 and quite pierc'd thro' with Grief.
 I, like an Ev'ning Shade decline,
 which vanishes apace;
 Like Locust, up and down I'm tos'd,
 and have no certain Place.

PART IV.

12 My Knees with Fasting are grown weak,
 my Body lank and lean;
 All that behold me shake their Heads,
 and treat me with Disdain.
 But for thy Mercy's sake, O Lord,
 do Thou my Foes withstand;
 That all may see 'tis thine own Act,
 the Work of thy Right-Hand.
 13 Then let them curse, so Thou but bless;
 let Shame, the Portion be
 Of all, that my Destruction seek,
 while I rejoyce in Thee.
 My Foe, shall with Disgrace be cloath'd,
 and, spite of all his Pride,
 His own Confusion, like a Cloak,
 the guilty Wretch shall hide.
 14 But I to God, in grateful Thanks,
 my cheerful Voice will raise;

And

And where the great Assembly meets,
set forth his noble Praise.

For Him, the Poor shall always find,
their sure and constant Friend;

And He, shall from unrighteous Dooms,
their guiltless Souls defend.

PSALM CX. [Tune Ps. 46.]

THE Lord, unto my Lord thus spake,
Till I thy Foes thy Footstool make,
Sit Thou in State, at my Right-Hand;
Supreme in *Sion* Thou shalt be,
And all thy proud Opposers see
Subjected, to thy just Command.
Thee, in thy Pow'r's triumphant Day;
The willing Nations shall obey,
And, when thy rising Beams they view,
Shall all (redeem'd from Error's Night)
Appear as numberless and bright,
As crystal Drops, of Morning Dew.
The Lord hath sworn, nor sworn in vain;
That, like *Melchizedech's*, thy Reign
And Priesthood, shall no Period know:
No proud Competitor, to sit
At thy Right-Hand, will He permit;
But in his Wrath, crown'd Heads o'erthrow.

The sentenc'd Heathen, He shall slay,
And fill with Carcasses his Way,
Till He, hath struck Earth's Tyrants dead.
But in the high-way Brooks shall first,
Like a poor Pilgrim, slack his Thirst,
And then in Triumph raise his Head.

PSALM CXI. [Tune Ps. 65.]

PRAISE ye the Lord, our God to praise,
My Soul her utmost Power raise,
With private Friends, and in the Throng
Of Saints; his Praise shall be my Song.
His Works, for Greatness tho' renown'd,
His wond'rous Works, With Ease are found
By those, who seek for them aright,
And in the pious Search delight.
His Works are all of matchless Fame,
And universal Glory claim;
His Truth, confirm'd thro' Ages past,
Shall to eternal Ages last.
By Precepts He has us enjoyn'd,
To keep his wondrous Works in Mind;
And to Posterity record,
That good and gracious is our Lord.
His Bounty, like a flowing Tide,
Has all his Servants Wants supply'd;

And

And He, will ever keep in Mind
 His Cov'nant, with our Fathers, sign'd.
 6 At once astonish'd and o'erjoy'd.
 They saw his matchless Pow'r employ'd;
 Whereby the Heathen were suppress'd,
 And we, their Heritage possess'd.
 7 Just, are the Dealings of his Hands,
 Immutable, are his Commands;
 By Truth and Equity sustain'd,
 And for eternal Rules ordain'd.
 8 He, set his Saints from Bondage free,
 And then establish'd his Decree,
 For ever to remain the same;
 Holy and Rev'rend is his Name.
 9 Who Wisdom's sacred Prize would win,
 Must with the Fear of God begin;
 Immortal Praise, and heav'nly Skill
 Have they, who know, and do his Will.



P S A L M CXIL

HALLELUJAH HALLELUJAH.
That Man is blest who stands in Awe
 Of God, and loves his sacred Law:
 His Seed on Earth shall be renown'd,
 And with successive Honours crown'd.

2 His House, the Seat of Wealth, shall be
 An inexhausted Treasury;
 His Justice, free from all Decay,
 Shall Blessings to his Heirs convey.
 3 The Soul that's fill'd with Virtue's Light,
 Shine's brightest in Affliction's Night:
 To pity the Distrest inclin'd,
 As well as just to all Mankind.
 4 His lib'ral Favours he extends,
 To some he gives, to others lends:
 Yet what his Charity impairs,
 He saves by Prudence in Affairs.
 5 Beset with threatening Dangers round,
 Unmov'd, shall he maintain his Ground;
 The sweet Remembrance of the Just,
 Shall flourish, when he sleeps in Dust.
 6 Ill Tidings never can surprize
 His Heart, that still on God relies:
 On Safety's Rock he sits, and sees
 The Shipwrack, of his Enemies.
 7 His Hands, while they his Alms bestow'd,
 His Glory's future Harvest sow'd,
 Whence he shall reap Wealth, Fame, Renown,
 A temp'ral and eternal Crown.
 8 The Wicked shall his Triumph see,
 And gnash their Teeth in Agony;

While

THE CETH VIII

39 O Lord, my God, my Portion Thou
and sure Possession art:

Thy Words I stedfastly resolve,
to treasure in my Heart.

With all the Strength of warm Desires,
I did thy Grace implore;

Disclose, according to thy Word,
thy Mercy's boundless Store.

40 With due Reflection and strict Care,
on all my Ways I thought;

And so, reclaim'd to thy just Paths,
my wand'ring Steps I brought.

I lost no Time, but made great Haste,
resolv'd without Delay,

To watch, that I might never more,
from thy Commandments stray.

41 Tho' num'rous Troops of sinful Men
to rob me have combin'd;

Yet, I thy pure and righteous Laws,
have ever kept in Mind.

In Dead of Night I will arise,
to sing thy solemn Praise;

Convinc'd, how much I always ought
to love thy righteous Ways.

42 To such as fear thy holy Name,
my self I closely joyn;

To all who their obedient Wills,
to thy Commands resign.

O'er all the Earth thy Mercy, Lord,
abundantly is shed;

O! make me then exactly learn,
thy sacred Paths to tread.

THE TETH IX

43 With me, thy Servant, Thou hast dealt
most graciously, O Lord;

Repeated Benefits bestow'd,
according to thy Word.

Teach me the sacred Skill, by which
right judgment is attain'd;

Who in Belief of thy Commands,
have stedfastly remain'd.

44 Before Affliction stopt my Course,
my Footsteps went astray;

But I have since been disciplin'd,
thy Precepts to obey.

Thou art, O Lord, supremely good,
and all Thou dost is so;

On me thy Statutes to discern,
thy saving Skill bestow.

Why Mountains, did you skip like Rams,
 When Danger does approach the Fold?
 Why after you the Hills, like Lambs,
 When they their Leader's Flight behold?
 4 Earth tremble on; well may'st thou fear,
 Thy Lord and Master's Face to see;
 When *Jacob's* awful God draws near,
 'Tis time, for Earth and Seas to flee.
 To flee from God, who Nature's Law
 Confirms and cancels, at his Will;
 Who Springs, from flinty Rocks can draw,
 And thirsty Vales, with Water fill.



P S A L M CXV. [Tune Pf. 35.]

Lord, not to us, we claim no Share,
 but to thy sacred Name
 Give Glory, for thy Mercy's sake,
 and Truth's eternal Fame.
 2 Why should the Heathen cry, Where's now
 the God whom we adore?
 Convince them that in Heav'n Thou art,
 and uncontroll'd thy Pow'r.
 3 Their Gods but Gold and Silver are,
 the Works of mortal Hands:
 With speechless Mouth, and sightless Eyes,

the molten Idol stands.
 4 The Pageant has both Ears and Nose,
 but neither hears nor smells;
 Its Hands and Feet nor feel nor move,
 no Life within it dwells.
 5 Such senseless Stocks they are, that we
 can nothing like them find,
 But those, who on their Help rely,
 and them for Gods design'd.
 6 O *I/r'el*, make the Lord your Trust,
 who is your Help and Shield;
 Priests, Levites, trust in Him alone,
 who only Help can yield.
 7 Let all, who truly fear the Lord,
 on Him they fear rely;
 Who them in Danger can defend,
 and all their Wants supply.
 8 Of us, He oft has mindful been,
 and *I/r'el's* House will bless;
 Priests, Levites, Profelytes, ev'n All,
 who his great Name confess.
 9 On you, and on your Heirs, He will
 increase of Blessings bring;
 Thrice happy you, who Fav'rites are
 of this Almighty King.
 10 Heav'n's highest Orb of Glory, He

his

his Empire's Seat design'd;
 And gave this lower Globe of Earth,
 a Portion to Mankind.
 II They who in Death and Silence sleep,
 to Him no Praise afford:
 But we will blest for evermore,
 our ever living Lord.



P S A L M CXVI

MY Soul, with grateful Thoughts of Love,
 intirely is posses'd;
 Because the Lord vouchsaf'd to hear
 the Voice, of my Request.
 Since He has now his Ear inclin'd,
 I never will despair;
 But still in all the Straits of Life,
 to Him, address my Pray'r.
 With deadly Sorrows compass'd round,
 with Pains of Hell oppress'd,
 When Troubles seiz'd my aking Heart,
 and Anguish rack'd my Breast,
 On God's Almighty Name I call'd,
 and thus to Him I pray'd;
 „ Lord, I beseech Thee, save my Soul,
 with Sorrows quite dismay'd.

How just and merciful is God!
 how gracious is the Lord!
 Who saves the harmless; and to me
 does timely Help afford.
 Then free from penfive Cares, my Soul,
 resume thy wonted Rest;
 For God has wond'rously to thee,
 his boundless Love exprest.

P A R T II.

When Death alarm'd me, He remov'd
 my Danger and my Fears;
 My Feet from Falling He secur'd,
 and dry'd my Eyes from Tears.
 Therefore my Life's remaining Years,
 which God to me shall lend,
 Will I, in Praises to his Name,
 And in his Service spend.
 5 In God I trusted, and of Him
 in greatest Straits did boast;
 (For in my Flight, all Hopes of Aid
 from faithless Man, were lost:)
 Then what Return to Him shall I,
 for all his Goodness make?
 I'll praise his Name, and with glad Zeal,
 the Cup of Blessing take.
 6 I'll pay my Vows amongst his Saints,

whose Blood, (howe'er despis'd
By wicked Men,) in God's Account,
is always highly priz'd.
By various Ties, O Lord, must I
to thy Dominion bow,
Thy humble Handmaid's Son before,
thy ransom'd Captive now!
To Thee, I'll Offerings bring of Praise;
and whilst I bless thy Name,
The just Performance of my Vows,
to all thy Saints proclaim.
They, in *Jerusalem* shall meet,
and in thy House shall joyn,
To bless thy Name with one consent;
and mix their Songs with mine.



P S A L M CXVII [Tune Ps. 21. 45.]

With cheerful Notes let all the Earth,
to Heav'n their Voices raise;
Let all, inspir'd with godly Mirth,
sing solemn Hymns of Praise.
God's tender Mercy knows no-bound,
his Truth shall ne'er decay;
Then let the willing Nations round,
their grateful Tribute pay..



P S A L M CXVIII.

O Praise the Lord, for He is good,
his Mercies ne'er decay:
That his kind Favours ever last,
let thankful *I/r'e*l say.
Their Sense of his eternal Love,
let *Aaron's* House express;
And that it never fails, let all
that fear the Lord, confess.
To God, I made my humble Moan,
with Troubles quite oppress;
And He releas'd me from my Straits,
and granted my Request.
Since therefore God does on my side,
so graciously appear;
Why should the vain Attempts of Men,
possess my Soul with Fear?
Since God, with those that aid my Cause,
vouchsafes my part to take;
To all my Foes, I need not doubt,
a just Return to make..
For better 'tis to trust in God,
and have the Lord our Friend,
Than on the greatest human Pow'r,

for

for Safety to depend.

PART II.

4 Tho' many Nations, closely leagu'd,
did oft beset me round;
Yet, by his boundless Pow'r sustain'd,
I did their Strength confound.
They swarm'd like Bees, and yet their Rage
was but a short-liv'd Blaze;
For whilst on God I still rely'd,
I vanquish'd them with Ease.
5 When all united, press'd me hard,
in Hopes to make me fall,
The Lord vouchsaf'd to take my part,
and sav'd me from them all.
The Honour of my strange Escape,
to Him alone belongs;
He is my Saviour and my Strength,
He only claims my Songs.
6 Joy fills the Dwelling of the Just,
whom God has sav'd from Harm;
For wond'rous Things are brought to pass,
by his Almighty Arm.
He, by his own resistless Pow'r,
has endless Honour won;
The saving Strength of his Right-Hand,

amazing Works has done.
7 God, will not suffer me to fall,
but still prolongs my Days;
That by declaring all his Works,
I may advance his Praise.
When God had sorely me chastiz'd,
till quite of Hopes bereav'd,
His Mercy, from the Gates of Death,
my fainting Life repriv'd.

PART III.

8 Then open wide the Temple Gates,
to which the Just repair;
That I may enter in, and praise
my great Deliv'rer there.
Within those Gates of God's Abode,
to which the Righteous press;
Since Thou hast heard, and set me free,
thy holy Name I'll bless.
9 That which the Builders once refus'd,
is now the Corner-stone;
This is the wond'rous Work of God,
the Work of God alone.
This Day is God's; let all the Land
exalt their chearful Voice:
Lord, we beseech Thee, save us now,
S 3. and

and make us still rejoyce.
 10 Him, that approaches in God's Name,
 let all th' Assembly bleſs;
 " We that belong to God's own Houſe,
 " have wiſh'd you good Succeſs.
 God is the Lord, thro' whom we all,
 both Light and Comfort find;
 Faſt to the Altar's Horn with Cords,
 the choſen Victim bind.
 11 Thou art my Lord, O God, and ſtill
 I'll praiſe thy holy Name;
 Becauſe Thou only art my God,
 I'll celebrate thy Fame.
 O! then with me, give Thanks to God,
 who ſtill does gracious prove;
 And let the Tribute of our Praiſe
 be endleſs, as his Love.



P S A L M CXIX.

A L E P H. I.

1 **H**OW bleſt are they who always keep,
 the pure and perfect Way!
 Who never from the ſacred Paths,
 of God's Commandments ſtray!
 How bleſt! who to his righteous Laws,

have ſtill Obedient been!
 And have with fervent humble Zeal,
 his Favour fought to win!
 2 Such Men, their utmoſt Caution uſe,
 to ſhun each wicked Deed;
 But in the Path which He directs,
 with Conſtant Care proceed.
 Thou ſtrictly haſt enjoyn'd us, Lord,
 to learn thy ſacred Will,
 And all our Diligence employ,
 thy Statutes to fulfil.
 3 O! then that thy moſt holy Will,
 might o'er my Ways preſide!
 And I the Courſe of all my Life,
 by thy Direction guide!
 Then with Aſſurance ſhould I walk,
 from all Confuſion free;
 Convinc'd with Joy, that all my Ways
 with thy Commands agree.
 4 My upright Heart ſhall my glad Mouth,
 with chearful Praiſes fill;
 When by thy righteous Judgments taught,
 I ſhall have learnt thy Will.
 So to thy ſacred Laws, ſhall I
 all due Obſervance pay;
 O! then forſake me not, my God,

Nor

Nor cast me quite away.

2. BETH. II.

5 How shall the Young preserve their Ways,
from all Pollution free?

By making still their Course of Life,
with thy Commands agree.

With hearty Zeal for Thee I seek,
to Thee for Succour pray;

O! suffer not my careless Steps,
from thy right Paths to stray.

6 Safe in my Heart, and closely hid,
thy Word, my Treasure, lies;

To succour me with timely Aid,
when sinful Thoughts arise.

Secur'd by that, my grateful Soul
shall ever bless thy Name:

O! teach me then, by thy just Laws,
my future Life to frame.

7 My Lips unlock'd by pious Zeal,
to others have declar'd,

How well the judgments of thy Mouth,
deserve our best Regard.

Whilst in the Way of thy Commands,
more solid Joy I found,

Than had I been with vast Increase,

of envy'd Riches crown'd.

8 Therefore thy just and upright Laws,
shall always fill my Mind;

And those sound Rules, which Thou prescrib'st,
all due Respect shall find.

To keep thy Statutes undefac'd,
shall be my constant Joy;

The strict Remembrance of thy Word,
shall all my Thoughts employ.

3. GIMEL. III.

9 Be gracious to thy Servant, Lord,
do Thou my Life defend:

That I, according to thy Word,
my future Time may spend.

Enlighten both my Eyes and Mind,
that so I may discern

The wond'rous Things, which they behold,
who thy just Precepts learn.

10 Tho' like a Stranger in the Land,
from Place to Place I stray,

Thy righteous judgments from my Sight,
remove not Thou away.

My fainting Soul is almost pin'd,
with earnest Longing spent;

Whilst always on the eager Search

of thy just Will, intent.
 11 Thy sharp Rebuke shall crush the Proud,
 whom still thy Curse pursues;
 Since they to walk in thy right Ways,
 presumptuously refuse.
 But far from me, do Thou, O Lord,
 Contempt and Shame remove;
 For I thy sacred Laws affect,
 with undisssembled Love.
 12 Tho' Princes oft in Council met,
 against thy Servant spake;
 Yet I, thy Statutes to observe,
 my constant Business make.
 For thy Commands, have always been
 my Comfort and Delight;
 By them I learn, with prudent Care,
 to guide my Steps aright.

7. DALETH IV.

13 My Soul, oppress'd with deadly Care,
 close to the Earth does cleave;
 Revive me, Lord, and let me now
 thy promis'd Aid receive.
 To Thee I still declar'd my Ways,
 who didst incline thine Ear:
 O! teach me then, my future Life,

by thy just Laws to steer.
 14 If Thou wilt make me know thy Laws,
 and by their Guidance walk,
 The wond'rous Works, which Thou hast done,
 shall be my constant Talk.
 But see, my Soul within me sinks!
 press'd down with weighty Care;
 Do Thou, according to thy Word,
 my wasted Strength repair.
 15 Far, far, from me be all false Ways,
 and lying Arts remov'd;
 But kindly grant, I still may keep
 the Path, by Thee approv'd.
 Thy faithful Ways; Thou God of Truth,
 my happy Choice I made;
 Thy Judgments, as my Rule of Life,
 before me always laid.
 16 My Care has been to make my Life,
 with thy Commands agree;
 O! then preserve thy Servant, Lord,
 from Shame and Ruin free.
 So, in the Way of thy Commands,
 shall I with Pleasure run,
 And with a Heart, enlarg'd with Joy,
 successfully go on.

7. H E F.

17 Instruct me in thy Statutes, Lord,
thy righteous Paths display;
And I from them, through all my Life,
will never go astray.
If Thou true Wisdom from above,
wilt graciously impart,
To keep thy perfect Laws, I will
devote my zealous Heart.

18 Direct me in the sacred Ways;
to which thy Precepts lead;
Because my chief Delight has been,
thy righteous Paths to tread.
Do Thou to thy most just Commands,
incline my willing Heart;
Let no Desire of worldly Wealth,
from Thee, my Thoughts divert.

19 From those vain Objects turn my Eyes,
which this false World displays;
But give me lively Pow'r and Strength,
to keep thy righteous ways.
Confirm the Promise which Thou mad'st
and give thy Servant Aid,
Who to transgress thy sacred Laws,
is awfully afraid.

20 The foul Disgrace I justly fear,
in Mercy, Lord, remove;
For all the Judgments Thou ordain'st,
are full of Grace and Love.
Thou know'st how, after thy Commands,
my longing Heart does pant;
O! then make Haste to raise me up,
and promis'd Succour grant.

2. V A U. VI.

21 Thy constant Blessing, Lord, bestow,
to cheer my drooping Heart;
To me, according to thy Word,
thy saving Health impart.
So shall I, when my Foes upbraid,
this ready Answer make;
In God I trust, who never will
his faithful Promise break.

22 Then let not quite the Word of Truth,
be from my Mouth remov'd;
Since still my Ground of steadfast Hope,
thy just Decrees have prov'd.
So I, to keep thy righteous Laws,
will all my Study bend;
From Age to Age, my Time to come,
in their Observance spend.

23 Ever long I trust to walk at large,
 from all Incumbrance free;
 Since I resolve to make my Life,
 with thy Commands agree.
 Thy Laws shall be my constant Talk,
 and Princes shall attend,
 Whilst I the Justice of thy Ways,
 with Confidence defend.
 24 My longing Heart and ravish'd Soul:
 shall both o'erflow with Joy;
 When in thy lov'd Commandments I,
 my happy Hours employ.
 Then will I to thy just Decrees,
 lift up my willing Hands;
 My Care and Bus'ness then shall be,
 to study thy Commands.

P. Z A I N. VII.

25 According to thy promis'd Grace,
 thy Favour, Lord, extend;
 Make good to me thy Word, on which
 thy Servant's Hopes depend.
 That only Comfort in Distress;
 did all my Griefs controul;
 Thy Word, when Troubles hemm'd me round,
 reviv'd my fainting Soul.

26 Insulting Foes did proudly mock,
 and all my Hopes deride;
 Yet from thy Law, not all their Scoffs
 could make me turn aside.
 Thy Judgments then, of ancient Date,
 I quickly call'd to Mind;
 'Till, ravish'd with such Thoughts, my Soul
 did speedy Comfort find.
 27 Sometimes I stand amaz'd, like one
 with deadly Horror struck,
 To think how all my sinful Foes,
 have thy just Laws forlook.
 But I, thy Statutes and Decrees,
 my cheerful Anthems made;
 Whilst thro' strange Lands and Desarts wild,
 I like a Pilgrim stray'd.
 28 Thy Name, that cheer'd my Heart by Day,
 has fill'd my Thoughts by Night;
 I then resolv'd by thy just Laws,
 to guide my Steps aright.
 That Peace of Mind, which has my Soul
 in deep Distress sustain'd.
 By strict Obedience to thy Will,
 I happily obtain'd.

P. CETH VIII

39 O Lord, my God, my Portion Thou
and sure Possession art:

Thy Words I stedfastly resolve,
to treasure in my Heart.

With all the Strength of warm Desires,
I did thy Grace implore;
Disclose, according to thy Word,
thy Mercy's boundless Store.

40 With due Reflection and strict Care,
on all my Ways I thought;

And so, reclaim'd to thy just Paths,
my wand'ring Steps I brought.

I lost no Time, but made great Haste,
resolv'd without Delay,

To watch, that I might never more,
from thy Commandments stray.

41 Tho' num'rous Troops of sinful Men
to rob me have combin'd;

Yet, I thy pure and righteous Laws,
have ever kept in Mind.

In Dead of Night I will arise,
to sing thy solemn Praise;

Convinc'd, how much I always ought
to love thy righteous Ways.

42 To such as fear thy holy Name,

my self I closely joyn;

To all who their obedient Wills,

to thy Commands resign.

O'er all the Earth thy Mercy, Lord,

abundantly is shed;

O! make me then exactly learn,

thy sacred Paths to tread.

P. TETH IX

43 With me, thy Servant, Thou hast dealt

most graciously, O Lord;

Repeated Benefits bestow'd,

according to thy Word.

Teach me the sacred Skill, by which

right Judgment is attain'd;

Who in Belief of thy Commands,

have stedfastly remain'd.

44 Before Affliction stop't my Course,

my Footsteps went astray;

But I have since been disciplin'd,

thy Precepts to obey.

Thou art, O Lord, supremely good,

and all Thou do'st is so;

On me thy Statutes to discern,

thy saving Skill bestow.

35 The Proud have forg'd malicious Lyes,
 my spotless Fame to stain,
 But my fix'd Heart, without Reserve,
 thy Precepts shall retain.
 While pamp'ring them, with prosp'rous ill,
 in sensual Pleasures live,
 My Soul can relish no Delight,
 but what thy Precepts give.
 36 'Tis good for me, that I have felt
 Affliction's chast'ning Rod,
 That I might duly learn, and keep
 the Statutes, of my God.
 The Law that from thy Mouth proceeds,
 of more Esteem I hold,
 Than untouch'd Mines, than thousand Mines
 of Silver and of Gold.

7. J O D. X.

37 To me, who am the Workmanship,
 of thy Almighty Hands,
 The Heav'nly Understanding give,
 to learn thy just Commands.
 Thy Preservation to thy Saints,
 strong Comfort will afford;
 To see Success attend my Hopes,
 who trusted in thy Word.

38 That right thy Judgments are, I now,
 by sure Experience see;
 And that in Faithfulness, O Lord,
 Thou hast afflicted me.
 O! let thy tender Mercy, now
 afford me, needful Aid;
 According to thy Promise, Lord,
 to me, thy Servant, made.
 39 To me, thy saving Grace restore,
 that I again may live;
 Whose Soul can relish no Delight,
 but what thy Precepts give.
 Defeat the Proud, who, unprovok'd,
 to ruin me have sought,
 Who only on thy sacred Laws,
 employ my harmless Thought.
 40 Let those that fear thy Name, espouse
 my Cause, and those alone,
 Who have by strict and pious Search,
 thy sacred Precepts known.
 In thy blest Statutes let my Heart,
 continue always sound,
 That Guilt and Shame, the Sinners Lot,
 may never me confound.

D. CAPT.

J. CAPH. XI.

41 My Soul with long Expectance, faints
 to see, thy saving Grace;
 Yet still on thy unerring Word,
 my Confidence I place:
 My very Eyes consume and fail,
 with waiting for thy Word;
 O! when wilt Thou thy kind Relief
 and promis'd Aid afford?
 42 My Skin like shrivel'd Parchment shows,
 that long in Smoke is set
 Yet no Affliction me can force,
 thy Statutes to forget.
 How many days must I endure,
 of Sorrow and Distress?
 When wilt Thou Judgment execute
 on them, who me oppress?
 43 The Proud have digg'd a Pit for me,
 that have no other Foes;
 But such as are averse to Thee,
 and thy just Laws oppose.
 With sacred Truth's eternal Laws,
 all thy Commands agree;
 Men persecute me without Cause,
 Thou, Lord, my Helper be.

44 With close Designs against my Life,
 they had almost prevail'd;
 But in Obedience to thy Will,
 my Duty never fail'd.
 Thy wonted Kindness, Lord, restore,
 my drooping Heart to cheer:
 That by thy righteous Statutes I,
 my Life's whole Course may steer.

LAMED. XII.

45 For ever, and for ever, Lord,
 unchang'd Thou dost remain;
 Thy Word, establish'd in the Heav'ns,
 does all their Orbs sustain.
 Thro' circling Ages, Lord, thy Truth
 immoveable shall stand,
 As doth the Earth, which Thou uphold'st
 by thy Almighty Hand.
 46 All Things in Course by Thee ordain'd,
 ev'n to this day fulfil;
 They are thy faithful Subjects all,
 and Servants of thy will.
 Unless thy sacred Law, had been
 my Comfort and Delight,
 I must have fainted, and expir'd
 in dark Affliction's Night.

47 Thy Precepts therefore from my Thoughts,
 shall never, Lord, depart;
 For Thou, by them, hast to new Life
 restor'd, my dying Heart.
 As I am thine, entirely thine,
 protect me, Lord, from Harm;
 Who have thy Precepts sought to know;
 and carefully perform.
 48 The Wicked have their Ambush laid,
 my guiltless Life to take;
 But in the midst of Danger I,
 thy Word my Study make.
 I've seen an End of what we call,
 Perfection here below;
 But thy Commandments, like Thy self,
 no Change or Period know.

D. MEM. XIII.

49 The Love that to thy Laws I bear,
 no Language can display;
 They with fresh Wonders entertain,
 my ravish'd Thoughts all day.
 Thro' thy Commands I wiser grow,
 than all my subtil Foes;
 For thy sure Word does me direct,
 and all my Ways dispose.

50 From me, my former Teachers now,
 may abler Counsel take;
 Because thy sacred Precepts I,
 my constant Study make.
 In Understanding, I excel
 the Sages of our Days;
 Because by thy unerring Rules,
 I order all my Ways.
 51 My Feet with Care I have restrained,
 from ev'ry sinful Way;
 That to thy sacred Word I might,
 entire Obedience pay.
 I have not from thy Judgments fray'd,
 by vain Desires misled;
 For, Lord, Thou hast instructed me,
 thy righteous Paths to tread.
 52 How sweet are all thy Words to me;
 O! what divine Repast!
 How much more grateful to my Soul,
 than Honey to my Taste!
 Taught by thy sacred Precepts, I
 with heav'nly Skill am blest,
 Thro' which, the treach'rous Ways of Sin,
 I utterly detest.

N U N. XIV.

Thy Word, is to my Feet a Lamp,
the Way of Truth to show;
A Watch-light, to point out the Path,
in which I ought to go.
I swear, (and from my solemn Oath
will never start aside;)
That in thy righteous Judgments, I
will steadfastly abide.
54 Since I with Griefs am so oppress'd,
that I can bear no more;
According to thy Word, do Thou,
my fainting Soul restore.
Let still my Sacrifice of praise,
with Thee Acceptance find;
And in thy righteous Judgments, Lord,
instruct my willing Mind.
55 Tho' ghastly Dangers me surround,
my Soul they cannot aw,
Nor, with continual Terrors keep
from thinking, on thy Law.
My wicked and invet'rate Foes,
for me their Snarers have laid;
Yet I have kept the upright Path,
nor from thy Precepts stray'd.

Thy Testimonies, I have made
my Heritage and Choice;
For they, when other Comforts fail;
my drooping Heart rejoice.
My Heart with early Zeal began,
thy Statutes to obey;
And till my Course of Life is done,
shall keep thy upright Way.

D. S A M E C H XV.

57 Decentful Thoughts and Practices,
I utterly detest;
But to thy Law Affection bear,
too great to be express.
My Hiding-Place, my Refuge-Tow'r
and Shield art Thou, O Lord;
I firmly anchor all my Hopes,
on thy unerring Word.
58 Hence ye that trade in Wickedness,
approach not my Abode;
For firmly I resolve to keep,
the Precepts of my God.
According to thy gracious Word,
from Danger set me free,
Nor make me of those Hopes ashamed,
that I repose on Thee.

59 Uphold me, so shall I be safe,
and rescue'd from Distress;
To thy Decrees continually,
my just Respects address.
The wicked, Thou hast trod to earth,
who from thy Statutes stray'd;
Their vile Deceit, the just Reward
of their own Falshood, made.
60 The wicked from thy holy Land
Thou dost, like Dross, remove;
I therefore with such Justice charm'd,
thy Testimonies love;
Yet with that Love they make me dread,
lest I should so offend,
When on Transgressors, I behold
thy Judgments thus descend.

V. AIN. XVI.

61 Judgment and Justice I have lov'd;
O! therefore, Lord, engage
In my Defence, nor give me up
to my Oppressors Rage.
Do Thou be Surety, Lord, for me,
and so shall this Distress
Prove good for me; nor shall the Proud,
my guiltless Soul oppress.

62 My Eyes alas! begin to fail,
in long expectance held,
Till thy Salvation they behold,
and righteous Word fulfill'd.
To me, thy Servant, in Distress,
thy wonted Grace display;
And Discipline my willing Heart,
thy Statutes to obey.
63 On me, devoted to thy Fear,
thy sacred Skill bestow,
That of thy Testimonies, I
the full Extent may know.
'Tis Time, high Time for Thee, O Lord,
thy Vengeance to employ,
When Men with open Violence,
thy sacred Laws destroy.
64 Yet their Contempt of thy Commands,
but makes their Value rise,
In my Esteem, who purest Gold
compar'd with them, despise.
Thy Precepts therefore I account,
in all Respects divine,
They teach me to discern the right,
and all false Ways decline.

D. P. E. XVII.

65 The Wonders which thy Laws contain,
 no Words can represent,
 Therefore to learn and practise them,
 my zealous Heart is bent.
 The very Entrance to thy Word,
 celestial Light displays;
 And Knowledge of true Happiness,
 to simple Minds conveys.
 66 With eager Hopes I waiting stood,
 and faintest with Desire,
 That of thy wise Commands, I might
 the sacred Skill acquire.
 With Favour, Lord, Look down on me,
 who thy Relief implore;
 As Thou art wont to visit those,
 who thy blest Name adore.
 67 Directed by thy heav'nly Word,
 let all my Footsteps be;
 Nor Wickedness of any kind,
 Dominion have o'er me,
 Release, entirely set me free,
 from persecuting Hands;
 That, unmolested, I may learn
 and practise, thy Commands.

68 On me, devoted to thy Fear,

Lord, make thy Face to shine;
 Thy Statutes, both to know and keep,
 my Heart with Zeal incline.
 My Eyes to weeping Fountains turn,
 whence brim'y Rivers flow,
 To see Mankind against thy Laws,
 in bold Defiance go.

Y. T. S. A. D. I. XVIII.

69 Thou art the righteous Judge, in whom
 wrong'd Innocence may trust;

And, like thy self, thy Judgment, Lord,
 in all Respects are just.

Most just and true those Statutes were,
 which Thou didst first decree;

And all with Faithfulness perform'd,
 succeeding Times shall see.

70 With Zeal my Flesh consumes away,

my Soul with Anguish frets,

To see my Foes, condemn at once

thy Promises, and Threats.

Yet each neglected Word of thine,

(howe'er by them despis'd,)

Is pure, and for eternal Truth

by me, thy Servant, priz'd.

V

71 Brought,

71 Brought, for thy Sake, to low Estate,
 Contempt from All I find;
 Yet no Affronts, or Wrongs, can drive
 thy Precepts from my Mind.
 Thy Righteousness shall then endure,
 when Time it self is past;
 Thy Law is Truth it self, that Truth,
 which shall for ever last.
 72 Tho' Trouble, Anguish, Doubts and Dread,
 to compass me unite,
 Beset with Danger, still I make
 thy Precepts, my Delight.
 Eternal and unerring Rules,
 thy Testimonies give:
 Teach me the Wisdom, that will make
 my Soul, for ever live.

P. K O P H. XIX.

73 With my whole Heart to God I call'd,
 Lord hear my earnest Cry;
 And I thy Statutes to perform,
 will all my Care apply.
 Again more fervently I pray'd,
 O! save me, that I may
 Thy Testimonies thoroughly know,
 and stedfastly obey.

74 My earlier Pray'r, the dawning Day
 prevented, while I cry'd
 To him, on whose engaging Word
 my Hope alone rely'd.
 With Zeal, have I awak'd before
 the midnight-Watch was set,
 That I of thy mysterious Word,
 might perfect Knowledge get.
 75 Lord, hear my supplicating Voice,
 and wanted Favour shew;
 O! quicken me, and so approve
 thy Judgments ever true.
 My persecuting Foes advance,
 and hourly nearer draw;
 What Treatment can I hope from them,
 who violate thy Law?
 76 Tho' they draw nigh, my Comfort is,
 Thou, Lord, art yet more near;
 Thou, whose Commands are righteous all,
 thy Promises sincere.
 Concerning thy Divine Decrees
 my Soul has known of old,
 That they were true, and shall their Truth,
 to endless Ages hold.

V. RESCH XX.

77 Consider my Affliction, Lord,
and me from Bondage draw;
Think on thy Servant in Distress,
who ne'er forgets thy Law.
Plead Thou my Cause, to that and me
thy timely Aid afford;
With Beams of Mercy quicken me,
according to thy Word.

78 From hard'n'd Sinners Thou remov'st,
Salvation far away;
'Tis just Thou should'st withdraw from them,
who from thy Statutes stray.
Since great thy tender Mercies are,
to all who Thee adore;
According to thy Judgments, Lord,
my fainting Hopes restore.

79 A num'rous Host of spiteful Foes,
against my Life combine;
But all too few to force my Soul,
thy Statutes to decline.
Those bold Transgressors I beheld,
and was with Grief oppress'd,
To see with what audacious Pride,
thy Cov'nant they transgress'd.

80 Yet while they slight, consider, Lord,
how I thy Precepts love;
O! therefore quicken me, with Beams
of Mercy, from above.
As from the Birth of Time, thy Truth
has held through Ages past,
So shall thy righteous Judgments, firm,
to endless Ages last.

V. SCHIN. XXI.

81 Tho' mighty Tyrants, without Cause,
conspire my Blood to shed,
Thy sacred Word has Pow'r alone,
to fill my Heart with Dread.
And yet that Word my joyful Breast,
with heav'nly Rapture warms,
Nor Conquest, nor the Spoils of War,
have such transporting Charms.

82 Perfidious Practices and Lies,
I utterly detest;
But to thy Laws affection bear,
too vast, to be express'd.
Sev'n times a day, with grateful Voice,
thy Praises I rebound;
Because I find thy Judgments all,
with Truth and Justice crown'd.

83 Secure, substantial Peace have they,
 who truly love thy Law;
 No smiling Mischief them can tempt,
 Nor frowning Danger aw.
 For thy Salvation I have hop'd,
 and, tho' so long delay'd,
 With cheerful Zeal and strictest Care,
 all thy Commands obey'd.
 84 Thy Testimonies I have kept,
 and constantly obey'd;
 Because the Love I bore to them,
 thy Service easie made.
 From strict Observance of thy Laws,
 I never yet withdrew,
 Convinc'd that my most secret Ways,
 are open to thy View,

P. TAU. XXII.

85 To my Request and earnest Cry
 attend, O gracious Lord;
 Inspire my Heart with heav'nly Skill,
 according to thy Word.
 Let my repeated Pray'r at last,
 before thy Throne appear;
 According to thy plighted Word,
 for my Relief draw near.

86 Then shall my grateful Lips, return
 the Tribute, of their Praise,
 When Thou thy Counsels hast reveal'd,
 and taught me thy just Ways.
 My Tongue the Praises of thy Word,
 shall thankfully resound,
 Because thy Promises are all,
 with Truth and Justice crown'd.
 87 Let thy Almighty Arm appear,
 and bring me timely Aid;
 For I the Laws Thou hast ordain'd,
 my Heart's free Choice have made.
 My Soul has waited long, to see
 thy saving Grace restor'd;
 Nor Comfort knew, but what thy Laws,
 thy Heav'nly Laws, afford.
 88 Prolong my Life, that I may sing
 my great Restorer's Praise;
 Whose Justice from the depth of Woes,
 my fainting Soul shall raise.
 Like some lost Sheep I've stray'd, till I
 despair, my Ways to find;
 Thou therefore, Lord, thy Servant seek,
 who keeps thy Laws in mind.

P S A L M CXX.

IN deep Distress, I oft have cry'd
 To God, who never yet deny'd
 To rescue me, oppress'd with Wrongs.
 Once more, O Lord, Deliv'rance send,
 From lying Lips my Soul defend,
 And from the Rage of stand'ring Tongues.
 What little Profit can accrue,
 And yet what heavy Wrath is due,
 O thou perfidious Tongue! to thee?
 Thy Sting upon thy self shall turn;
 Of lasting Flames that fiercely burn,
 The constant Fuel thou shalt be.
 But O! how wretched is my Doom,
 Who am a Sojourner become,
 In barren *Mesech's* desert Soil!
 With *Kedar's* Wicked Tents inclos'd,
 To lawless Savages expos'd,
 Who live on nought but Theft and Spoil.
 My hapless Dwelling is with those,
 Who Peace and Amity oppose,
 And Pleasure take in others Harms.
 Sweet *Peace*, is all I court and seek;
 But when to them of *Peace* I speak,
 They strait cry out, *To Arms, To Arms.*

P S A L M CXXI. [Tune Pf. 20.]

TO *Sion's* Hill I lift my Eyes,
 From thence expecting Aid;
 From *Sion's* Hill and *Sion's* God,
 who Heav'n and Earth has made.
 Then thou, my Soul, in Safety rest,
 thy Guardian will not sleep;
 His watchful Care that *Is'el* guards,
 will *Is'el's* Monarch keep.
 Shelter'd beneath th'Almighty's Wings,
 thou shalt securely rest,
 Where neither Sun nor Moon shall thee,
 by Day or Night molest.
 From common Accidents of Life,
 his Care shall guard thee still:
 From the blind Strokes of Chance, and Foes
 that lie in Wait to kill.
 At home, abroad, in Peace, in War,
 thy God shall thee defend;
 Conduct thee thro' Life's Pilgrimage,
 safe to thy Journey's end.

P S A L M CXXII. [Tune Pf. 24. 78.]

O! 'Twas a joyful Sound, to hear
 V 3 our

our Tribes devoutly say,
 Up *J/ŕ'el*, to the Temple haſte,
 and keep your Feſtal Day.
 At *Salem's* Courts we muſt appear,
 with our aſſembled Pow'rs,
 In ſtrong and beauteous Order rang'd,
 like her united Tow'rs.
 'Tis thither, by Divine Command,
 the Tribes of God repair,
 Before his Ark to celebrate
 his Name, with Praise and Pray'r.
 Tribunals ſtand erected there,
 where Equity takes place;
 There ſtand the Courts, and Palaces
 of Royal *David's* Race.
 O, pray we then for *Salem's* Peace,
 for they ſhall proſp'rous be,
 (Thou holy City of our God!)
 who bear true Love to thee.
 May Peace within thy ſacred Walls,
 a conſtant Guest be found,
 With Plenty and Proſperity,
 thy Palaces be crown'd.
 For my dear Brethren's ſake, and Friends,
 no leſs than Brethren dear,
 I'll pray — May Peace in *Salem's* Tow'rs

a conſtant Guest appear.
 But moſt of all I'll ſeek thy Good,
 and ever with thee well,
 For *Sion* and the Temple's ſake,
 where God vouchſafes to dwell.



P S A L M CXXIII. [Tune Pf. 57.]

ON Thee, who dwell'ſt above the Skies,
 For Mercy wait my longing Eyes;
 As Servants watch their Maſters Hand,
 And Maids their Miſtreſſes Commands.
 O! then have Mercy on us, Lord,
 Thy gracious Aid to us afford,
 To us whom cruel Foes oppreſs,
 Grown rich and proud by our Diſtreſs.



P S A L M CXXIV. [Tune Pf. 27.]

HAD not the Lord (may *J/ŕ'el* ſay)
 been pleas'd to Interpoſe;
 Had He not then eſpous'd our Cauſe,
 when Men againſt us roſe:
 Their Wrath had ſwallow'd us alive,
 and rag'd without Controul;
 Their Spite and Pride's united Floods,
 had quite o'erwhelm'd our Soul.

3 But prais'd be our eternal Lord,
 who rescu'd us that Day,
 Nor to their savage Jaws, gave up
 our threatn'd Lives, a Prey.
 4 Our Soul, is like a Bird escap'd
 from out the Fowler's Net;
 The Snare is broke, their Hopes are cross'd,
 and we at Freedom set.
 5 Secure in his Almighty Name,
 our Confidence remains,
 Who, as He made both Heav'n and Earth,
 of both, sole Monarch reigns.



P S A L M CXXV. [Tune Pf. 30.]

1 **W**HO place on *Sion's* God their Trust,
 like *Sion's* Rock shall stand;
 Like her immoveable be fixt,
 by his Almighty Hand.
 2 Look how the Hills on ev'ry side,
Jerusalem inclose,
 So stands the Lord around his Saints,
 to guard them from their Foes.
 3 The Wicked may afflict the Just,
 but ne'er too long oppress;
 Nor force him by Despair, to seek

base Means, for his Redress.
 4 Be good, O righteous God, to those
 who righteous Deeds affect;
 The Heart that Innocence retains,
 let Innocence protect.
 5 All those who walk in crooked Paths,
 the Lord will soon destroy;
 Cut off th'Unjust, but Crown the Saints
 with lasting Peace and Joy.



P S A L M CXXVI [Tune Pf. 41.]

1 **W**Hen *Sion's* God, her Sons recall'd
 from long Captivity,
 It seem'd at first, a pleasing Dream
 of what, we wish'd to see.
 2 But soon in unaccustom'd Mirth,
 we did our Voice employ,
 And sung our great Restorer's Praise,
 in thankful Hymns of Joy.
 3 Our Heathen Foes repining stood,
 yet were compell'd to own,
 That great and wond'rous was the Work,
 our God for us had done.
 4 'Twas great, say they; 'twas wond'rous great,
 much more should we confess;
 The Lord has done great Things, whereof

we

we reap the glad success.
 5 To us bring back the Remnant, Lord,
 of *Israel's* captive Bands;
 More welcome than refreshing Show'rs,
 to parch'd and thirsty Lands.
 6 That we, whose Work commenc'd in Tears,
 may see our Labours thrive,
 Till finish'd with Success, to make
 our drooping Hearts revive.
 7 Tho' he despond that sows his Grain,
 yet doubtless he shall come,
 To bind his full-ear'd Sheaves, and bring
 the joyful Harvest home.



P S A L M CXXVII

1 **W**E build with fruitless Cost, unless
 the Lord the Pile sustain;
 Unless the Lord the City keep,
 the Watchman wakes in vain.
 In vain we rise before the Day,
 and late to Rest repair,
 Allow no Respite to our Toil,
 and eat the Bread of Care:
 2 Supplies of Life, with Ease to them,
 He on his Saints bestows;

He crowns their Labour with Success,
 their Nights with sound Repose.
 Children, those Comforts of our Life,
 are presents from the Lord;
 He gives a num'rous Race of Heirs,
 As Piety's Reward.
 As Arrows in a Giant's Hand,
 when marching forth to War,
 Ev'n to the Sons of sprightly Youth,
 their Parents Safeguard are.
 Happy the Man whose Quiver's fill'd,
 with these prevailing Arms;
 He needs not fear to meet his Foe,
 at Law, or War's Alarms.



P S A L M CXXVIII

1 **T**HE Man is blest who fears the Lord;
 nor only Worship pays,
 But keeps his Steps confin'd with Care,
 to his appointed Ways.
 2 He shall upon the sweet Returns,
 of his own Labour feed;
 Without Dependence live, and see
 his Wishes all succeed.
 3 His Wife, like a fair fertile Vine,
 Her lovely Fruit shall bring;

His

His Children, like young Olive-plants,
about his Table spring.
4 Who fears the Lord, shall prosper thus;
him *Sion's* God shall bless;
And grant him all his Days, to see
Jerusalem's Success.
5 He shall live on, 'till Heirs from him
descend, with vast Increase;
Much blest in his own prosperous State,
and more in *Isr'l's* Peace.



PSALM CXXIX.

1 From my Youth up, may *Isr'l* say,
they oft have me assail'd,
Reduc'd me oft to heavy Straits,
but never quite prevail'd.
2 They oft have plow'd my patient Back,
with Furrows deep and long;
But our just God has broke their Chains,
and rescu'd us from Wrong.
3 Defeat, Confusion, shameful Rout,
be still the Doom of those,
Their righteous Doom, who *Sion* hate,
and *Sion's* God oppose.
4 Like Corn upon our Houses Tops,

unumely let them fade,
Which too much Heat, and want of Root,
has blasted in the Blade:
5 Which in his Arms no Reaper takes,
but unregarded leaves;
Nor Binder thinks it worth his pains,
to fold it into Sheaves.
6 No Traveller that passes by,
vouchsafes a Minute's Stop,
To give it one kind Look, or crave
Heav'n's Blessing on the Crop.



PSALM CXXX.

1 From lowest Depths of Woe,
to God I sent my Cry;
Lord, hear my supplicating Voice,
and graciously reply.
2 Should'st Thou severely judge,
who can the Tryal bear?
But Thou forgiv'st, lest we despond,
and quite renounce thy Fear.
3 My Soul with Patience waits
for Thee, the living Lord;
My Hopes are on thy Promise built,
thy never-failing Word.
4 My longing Eyes Look out,

for thy enliv'ning Ray,
 More duly than the Morning Watch,
 to spy the dawning Day.
 5 Let *Jeh* trust in God;
 no Bounds his Mercy knows;
 The plenteous Source and Spring, from whence
 Eternal Succour flows.
 6 Whose friendly Streams to us,
 Supplies in Want convey;
 A healing Spring, a Spring to cleanse,
 and wash our Guilt away.

PSALM CXXXI [Tune Pf. 6r.]

1 O Lord, I am not proud of Heart,
 nor cast a scornful Eye;
 Nor my aspiring Thoughts employ
 in things, for me too high.
 2 With Infant-Innocence, Thou know'st,
 I have my self demean'd;
 Compos'd to Quiet, like a Babe;
 that from the Breast is wean'd.
 3 Like me, let *Jeh* hope in God,
 his Aid alone implore;
 Both now and ever trust in him,
 who lives for evermore.

PSALM CXXXII. [Tune Pf. 118.]

1 LET *David*; Lord, a constant Place,
 in thy Remembrance find;
 Let all the Sorrows he endur'd,
 be ever in thy Mind.
 Remember what a solemn Oath,
 to Thee, his Lord, he swore;
 How to the Mighty God he vow'd,
 whom *Jacob's* Sons adore.
 2 I will not go into mine House,
 nor to my Bed ascend;
 No soft Repose shall close my Eyes,
 nor Sleep my Eye-lids bend;
 Till for the Lord's design'd Abode,
 I mark the destin'd Ground;
 Till I a decent Place of Rest,
 for *Jacob's* God have found.
 3 Th'appointed Place, with Shouts of Joy,
 at *Ephrata* we found,
 And made the Woods and neighb'ring Fields,
 our glad Applause resound.
 O! with due Rev'rence let us then,
 to his Abode repair;
 And prostrate at his Foot-stool fall'n,
 pour out our humble Pray'r.

4 Arise, O Lord, and now possess,
thy constant Place of Rest;
Be that, not only with thy Ark,
but with thy Presence blest.
Cloath Thou thy Priests with Righteousness,
make Thou thy Saints rejoice;
And for thy Servant *David's* sake,
hear thine Anointed's Voice.

7 There *David's* Pow'r shall long remain,
in his Successive Line,
And my anointed Servant there,
shall with fresh Lustre shine.
The Faces of his vanquish't Foes;
Confusion shall o'er spread;
Whilst with confirm'd Success his Crown
shall flourish, on his Head.

PART II.

5 God swore to *David* in his Truth,
(nor shall his Oath be vain,
One of thy Off-spring after thee,
upon thy Throne shall reign:
And if thy seed my Cov'nant keep,
and to my Laws submit,
Their Children too, upon thy Throne
for evermore shall sit.
6 For *Sion* does, in God's Esteem,
all other Seats excel;
His place of everlasting Rest,
where He desires to dwell.
Her Store, says He, I will increase,
her Poor with Plenty blest;
Her Saints shall shout for Joy, her Priests
my saving Health confess.



PSALM CXXXIII. [Tune Ps. 34.]

1 HOW vast must their Advantage be!
how great their Pleasure prove!
Who live like Brethren, and consent
in Offices of Love!
2 Truc Love is like that precious Oyl,
which, pour'd on *Aaron's* Head,
Ran down his Beard, and o'er his Robes,
its costly Moisture shed.
3 'Tis like refreshing Dew, which does,
on *Hermon's* Top distil;
Or like the early Drops that fall,
on *Sion's* fruitful Hill.
4 For *Sion* is the chosen Seat,
where the Almighty King,
The promis'd Blessing has ordain'd,

and Life's eternal Spring.



P S A L M CXXXIV. [Tune Pf. 2. 42.]

Bless God, ye Servants, that attend
upon his solemn State,
That in the Temple, Night by Night,
with humble Rev'rence wait.
Within his House Lift up your Hands,
and bless his holy Name;
From *Sion* bless thy *I/r'el*, Lord,
who Earth and Heav'n didst frame.



P S A L M CXXXV. [Tune Pf. 116.]

O Praise the Lord with one Consent,
and magnifie his Name;
Let all the Servants of the Lord,
his worthy Praise proclaim.
Praise him, all ye that in his House,
attend with constant Care;
With those that to his outmost Courts,
with humble Zeal repair.
For this our truest int'rest is,
glad Hymns of Praise to sing;
And with loud Songs to bless his Name,
a most delightful Thing.

For God his own peculiar Choice,
the Sons of *Jacob* makes;
And *I/r'el*'s Off-spring, for his own
most valu'd Treasure, takes.
That God is great; we often have
by glad Experience found;
And seen how He with wond'rous Pow'r,
above all Gods is crown'd.
For He, with unresisted Strength,
performs his Sov'reign Will;
In Heav'n and Earth, and wat'ry Stores
that Earth's deep Caverns fill.

PART II.

4 He, raises Vapours from the Ground,
which pois'd in liquid Air,
Fall down at last in Show'rs, thro' which
his dreadful Lightnings glare:
He, from his Store-house brings the Winds;
and He, with vengeful Hand,
The First-born slew of Man and Beast,
thro' *Egypt*'s mourning Land.
5 He, dreadful Signs and Wonders shew'd,
thro' stubborn *Egypt*'s Coasts;
Nor *Phar'oh* could his Plagues escape,
nor all his num'rous Hosts.
'Twas He, that various Nations smote,
and:

and mighty Kings suppress'd;
Sidon and *Og*, and all besides,
 who *Can'an's* Land possess'd.
 6 Their Land upon his chosen Race,
 He firmly did entail;
 For which his Fame shall always last,
 his Praise shall never fail.
 For God, shall soon his People's Cause,
 with pitying Eyes survey;
 Repent Him of his Wrath, and turn
 his kindled Rage away.

PART III.

7 Those Idols, whose false Worship spreads,
 o'er all the Heathen Lands,
 Are made of Silver and of Gold,
 the Work of human Hands.
 They move not their fictitious Tongues,
 nor see with polish'd Eyes;
 Their counterfeited Ears are deaf,
 no Breath their Mouth supplies..
 8 As senseless as themselves, are they
 that all their Skill apply
 To make them, or in dang'rous Times,
 on them for Aid rely..
 Their just Returns of Thanks to God,
 let grateful *Israel* pay;

Nor let the Priests of *Aaron's* Race,
 to bless the Lord delay.
 9 Their Sense of his unbounded Love,
 let *Levi's* House express;
 And let all those that fear the Lord,
 his Name for ever bless:
 Let all with Thanks his wond'rous Works,
 in *Sion's* Courts proclaim;
 Let them on *Salem*, where He dwells,
 exalt his holy Name.



P S A L M CXXXVL.

1 **T**O God the mighty Lord,
 Your joyful Thanks repeat,
 To Him due Praise afford,
 As good as He is great;
 For God does prove
 Our constant Friend,
 His boundless Love
 shall never end.
 2 To Him whose wond'rous Pow'r,
 all other Gods obey,
 Whom earthly Kings adore,
 This grateful Homage Pay:
 For God does prove
 X 3;

Our

Our constant Friend,
His Boundless Love
Shall never end.

By his Almighty Hand,
Amazing Works are wrought;
The Heav'n's by his Command,
Were to Perfection brought.

For God does prove
Our constant Friend,
his boundless Love
Shall never end.

He spread the Ocean round,
About the spacious Land;
And made the rising Ground,
Above the Waters stand.

For God does prove
Our constant Friend,
His boundless Love
Shall never end.

Thro' Heav'n He did display,
His num'rous Host of Light;
The Sun to rule by Day,
The Moon and Stars by Night.

For God does prove
Our constant Friend,
His boundless Love

Shall never end.

He struck the first-born dead,
Of Egypt's stubborn Land;
And thence his People led,
With his resistless Hand.

For God does prove
Our constant Friend,
His boundless Love
Shall never end.

PART II.

By Him the raging Sea,
As if in Pieces rent,
Disclos'd a middle Way,
Thro' which his People went.

For God does prove
Our constant Friend,
His boundless Love
Shall never end.

Where soon He overthrew,
Proud *Phar'ob* and his Host
Who daring to pursue,
Were in the Billows lost.

For God does prove
Our constant Friend,
His boundless Love

Shall

Shall never end.
 Thro' Desarts vast and wild,
 He led the chosen Seed;
 And famous Princes fold.
 And made great Monarchs bleed.
 For God does prove
 Our constant Friend,
 His boundless Love
 Shall never end.
 10 *Sihon*, whose potent Hand
 Great *Ammon's* Sceptre sway'd;
 And *Og*, whose stern Command
 Rich *Bashan's* Land obey'd.
 For God does prove
 Our constant Friend,
 His boundless Love
 Shall never end.
 11 And of his wond'rous Grace,
 Their Lands whom He destroy'd,
 He gave to *Israel's* Race,
 To be by them enjoy'd.
 For God does prove
 Our constant Friend,
 His boundless Love
 Shall never end.
 12 He in our Depth of Woes,

On us with Favour thought;
 And from our cruel Foes,
 In Peace and Safety brought.
 For God does prove
 Our constant Friend,
 His boundless Love
 Shall never end.
 13 He does the Food supply,
 On which all Creatures live:
 To God who reigns on high,
 Eternal praises give.
 For God will prove
 Our constant Friend,
 His boundless Love
 Shall never end.



P S A L M CXXXVII. [Tune Pf. 80.]

1 **W**HEN we, our weary'd Limbs to rest,
 Sat down by Proud *Euphrate's* Stream,
 We wept, with doleful Thoughts oppress'd,
 And *Sion* was our mournful Theme.
 2 Our Harps, that when with Joy we sung,
 Were wont their tuneful Parts to bear,
 With silent Strings, neglected hung
 On Willow-Trees, that wither'd there.

3 Mean

Mean while our Foes, who all conspir'd
To triumph, in our slavish Wrongs,
Musick and Mirth of us requir'd:
Come, sing us one of *Sion's* Songs.
How shall we tune our Voice to sing?
Or touch our Harps with skilful Hands?
Shall Hymns of Joy to God our King,
Be sung, by Slaves in foreign Lands?
O *Salem*, our once happy Seat!
When I of thee forgetful prove,
Let then my trembling Hand, forget
The speaking Strings, with Art to move!
If I to mention thee forbear,
Eternal Silence seize my Tongue;
Or if I sing one chearful Aire,
Till thy Deliv'rance is my Song.
Remember, Lord, how *Edom's* Race,
In thy own City's fatal Day,
Cry'd out, „ her stately Walls deface,
And with the Ground quite level lay.
Proud *Babel's* Daughter, doom'd to be
Of Grief and Woe, the Wretched Prey;
Blest is the Man who shall to thee,
The Wrongs thou laid'st on us, repay.
Thrice blest, who with just Rage possessest,
And deaf to all the Parents Moans,

Shall snatch thy Infants from the Breast,
And dash their Heads against the Stones.



P S A L M CXXXVIII. [Tune Ps. 127.]

With my whole Heart, my God and King,
thy Praise I will proclaim;
Before the Gods with Joy will sing,
and bless thy holy Name.
I'll worship at thy Sacred Seat;
and, with thy Love inspir'd,
The Praises of thy Truth repeat,
o'er all thy Works admir'd.
Thou graciously inclin'st thine Ear,
when I to Thee did cry;
And when my Soul was press'd with Fear,
didst inward Strength supply.
Therefore shall ev'ry earthly Prince,
thy Name with Praise pursue,
Whom these admir'd Events convince,
that all thy Works are true.
They all thy wond'rous Ways, O Lord,
with chearful Songs shall bless;
And all thy glorious Acts record,
thy awful Pow'r confess.
For God, altho' entron'd on high,

does

does thence the Poor respect;
 The Proud far off, his scornful Eye
 beholds, with just Neglect.
 Tho' I with Troubles am oppress'd,
 He shall my Foes disarm:
 Relieve my Soul when most distress'd,
 and keep me safe from Harm.
 The Lord, whose Mercies ever last,
 shall fix my happy State;
 And mindful of his Favours past,
 shall his own Work complet.



P S A L M CXXXIX. [Tune Ps. 112.]

Thou, Lord, by strictest Search hast known
 My rising up, and lying down;
 My secret Thoughts are known to Thee,
 Known long, before conceiv'd by me.
 Thine Eye, my Bed and Path surveys,
 My publick Haunts and private Ways;
 Thou know'st what 'tis my Lips wou'd vent,
 My yet unutter'd Words intent.
 Surrounded by thy Pow'r I stand,
 On ev'ry Side I find thy Hand.
 O! Skill, for human Reach too high!
 Too dazzling bright for mortal Eye!

O could I so perfidious be,
 To think of once deserting Thee!
 Where, Lord, cou'd I thy Influence shun,
 Or whither from thy Presenc run?
 If up to Heav'n I take my flight,
 'Tis there Thoud well'st, enthron'd in Light;
 Or down to Hell's infernal Plains,
 'Tis there, Almighty Vengeance reigns.
 If I the Morning's Wings cou'd gain,
 And fly beyond the Western Main,
 Thy swifter Hand wou'd first arrive,
 And there arrest thy Fugitive.
 Or shou'd I try to shun thy Sight
 Beneath the sable Wings of Night;
 One glance from Thee, one piercing Ray,
 Wou'd kindle Darknes into Day.
 The Veil of Night is no disguise,
 No Screen from thy All-searching Eyes;
 Thro' midnight-Shades Thou find'st the way,
 As in the blazing Noon of Day.

PART II

Thou know'st the Texture of my Heart,
 My Reins and ev'ry vital Part,
 Each single Thread, in Nature's Loom,
 By Thee was cover'd in the Womb.
 I'll Praise Thee, from whose Hands I came,

A Work of such a curious Frame;
 The Wonders Thou in me hast shown,
 My Soul, with grateful Joy must own.
 11 Thine Eyes my Substance did survey,
 While yet a lifeless Mass it lay;
 In secret, how exactly wrought,
 E'er from its dark Enclosure brought.
 12 Thou didst the Shapeless Embryo see,
 Its parts were regulated by Thee,
 Thou saw'st the daily Growth they took,
 Form'd by the Model of thy Book.
 13 Let me acknowledge too, O God,
 That since the Mould of Life I trod,
 Thy Thoughts of Love to me, surmount
 The Pow'r of Numbers, to recount.
 14 Far sooner, could I reckon o'er
 The Sands, upon the Ocean's Shore;
 Each Morn revising what I've done,
 I find th'Account but new begun.
 15 The wicked Thou shalt say, O God,
 Depart from me, ye Men of Blood;
 Whose Tongues Heav'n's Majesty profane,
 And take th'Almighty's Name in vain.
 16 Lord, hate not I the impious Crew,
 Who Thee with Enmity pursue?
 And does not Grief my Heart oppress;

When Reprobates thy Law transgress?
 17 Who practice Enmity to Thee,
 Shall utmost Hatred have from me:
 Such Men I utterly detest,
 As if they were my Foes from me.
 18 Search, try, O God, my Thoughts and Heart,
 If Mischief lurks in any part:
 Correct me where I go astray,
 And guide me in thy perfect way.



P S A L M CXL. [Thine P/90.]

Preserve me, Lord, from crafty Foes,
 of treacherous intent;
 And from the Sons of Violence,
 on open Mischief bent.
 2 Their slandering Tongue, the Serpent's Sting
 in Sharpness, does exceed;
 Between their Lips the Gall of Asps,
 and Adders Venom breed.
 Preserve me, Lord, from wicked Hands,
 nor leave my Soul forlorn,
 A prey to Sons of Violence,
 who have my Ruin sworn.
 4 The Proud for me have laid their Snare,
 and spread their wily Net;

With

Let Virgin-Troops soft Timbrels bring;	Cymbals of common use, and those
And some with graceful Motion dance;	That loudly sound, on solemn Days.
Let Instruments of various String,	Let all that vital Breath enjoy,
With Organs join'd his praise advance.	The Breath, He does to them afford,
Let them who joyful Hymns compose,	In just returns of praise employ;
To Cymbals let their Songs of Praise;	Let ev'ry Creature, praise the Lord.

F I N I S.



I their Reproof shall find.
 And, in return, my fervent Pray'r,
 I shall for them address,
 When they are tempted and reduc'd,
 like me, to sore Distress,
 When sculking in *Egedah's* Rock,
 I to their Chiefs appeal,
 If one reproachful Word I spoke,
 when I had Pow'r to kill.
 Yet us they persecute to Death,
 our scatter'd Ruins lie;
 As thick as from the Hewer's Ax,
 the sever'd Splinters lie.
 But, Lord, to Thee I still direct,
 my supplicating Eyes;
 O! leave not destitute my Soul,
 whose Trust on Thee relies.
 Do Thou preserve me from the Snares,
 that wicked Hands have laid;
 Let them in their own Nets be caught,
 while my Escape is made.



P S A L M CXLII

T O God with mournful Voice,
 in deep Distress I pray'd;

Made him the Umpire of my Cause,
 my Wrongs before him laid.
 Thou didst my Steps direct,
 when my griev'd Soul despair'd;
 For where I thought to walk secure,
 they had their Traps prepar'd.
 I look'd, but found no Friend,
 to own me in Distress;
 All Refuge fail'd, no Man vouchsaf'd
 his Pity, or Redress.
 To God at last I pray'd,
 Thou, Lord, my Refuge art,
 My Portion in the Land of Life,
 till Life it self depart.
 Reduc'd to greatest Straits,
 to Thee I make my Moan,
 O! save me from oppressing Foes,
 for me too pow'ful grown.
 That I may praise thy Name,
 my Soul from Prison bring,
 Whilst of thy kind Regard to me,
 assembled Saints shall sing.



P S A L M CXLIII

L ORD, hear my Pray'r, and to my Cry
 thy

thy wonted Audience lend;
 In thy accusom'd Faith and Truth,
 a gracious Answer send.
 Nor at thy strict Tribunal bring
 thy Servant, to be try'd;
 For in thy Sight no living Man,
 can e'er be justifi'd.
 The spiteful Foe pursues my Life,
 whose Comforts all are fled;
 He drives me into Caves, as dark
 as Mansions; of the Dead.
 My Spirit therefore is o'erwhelm'd,
 and sinks within my Breast;
 My mournful Heart grows desolate,
 with heavy Woes oppress'd.
 I call to Mind the Days of old;
 and Wonders Thou hast wrought:
 My former Dangers and Escapes
 employ my musing Thought.
 To Thee my Hands, in humble Pray'r,
 I fervently stretch out;
 My Soul for thy Refreshment thirsts,
 like Land oppress'd with Drought.

P A R T II.

Hear me with speed; my Spirits fail;
 thy Face no longer hide,

Lest I become forlorn, like them
 that in the Grave reside.
 Thy Kindness early let me hear,
 whose Trust on Thee depends;
 Teach me the way where I shall go:
 my Soul to Thee attends.
 Do Thou, O Lord, from all my Foes
 preserve, and set me free;
 A safe Retreat against their Rage,
 my Soul implores from Thee.
 Thou art my God, thy righteous Will
 Instruct me, to obey;
 Let thy Good Spirit lead, and keep
 my Soul, in thy right way.
 O! for the sake of thy great Name,
 revive my drooping Heart:
 For thy Truth's sake, to me distress'd,
 thy promis'd Aid impart.
 In pity to my Suffering's, Lord,
 reduce my Foes to shame;
 Slay them that persecute a Soul,
 devoted to thy Name.



P S A L M CXLIV. [Tune Ps. 70.]

FOR ever blest be God the Lord,
 Y 3 Who

Who does his needful Aid impart,
 At once both Strength and Skill afford,
 To wield my Arms with warlike Art.
 His Goodness is my Fort and Tow'r,
 My strong Deliv'rance and my Shield;
 In Him I trust, whose matchless Pow'r
 Makes to my Sway, fierce Nations yield.
 Lord, what is Man that Thou shouldst love,
 Of him, such tender care to take?
 What in his Off-spring cou'd Thee move,
 Such great Account of him to make?
 The Life of Man does quickly fade,
 His Thoughts but empty are, and vain;
 His Days are like a flying Shade,
 Of whose short Stay no Signs remain.
 In solemn State, O God, descend,
 Whilst Heav'n its lofty Head inclines;
 The smoking Hills asunder rend;
 Of thy Approach the awful Signs.
 Discharge thy dreadful Lightnings round,
 And make my scatter'd Foes retreat;
 Them with thy pointed Arrows wound,
 And their Destruction soon compleat.

PART II.

Do Thou, O Lord, from Heav'n engage
 Thy boundless Pow'r, my Foes to quell;

And snatch me from the stormy Rage,
 Of threatening Waves that proudly swell.
 Fight Thou against my foreign Foes,
 Who utter Speeches false and vain;
 Who tho' in solemn Leagues they close,
 Their sworn Engagements ne'er maintain.
 So I to Thee, O King of Kings,
 In new-made Hymns my Voice shall raise,
 And Instruments of various Strings
 Shall help me, thus to sing thy Praise.
 God does to Kings his Aid afford,
 To them his sure Salvation sends;
 'Tis He that from the murdering Sword,
 His Servant *David* still defends.
 Fight Thou against my foreign Foes,
 Who utter Speeches false and vain;
 Who, tho' in solemn Leagues they close,
 Their sworn Engagements ne'er maintain.
 Then our young Sons, like Trees shall grow,
 Well planted in some fruitful Place;
 Our Daughters, shall like Pillars show,
 Design'd some royal Court to grace.
 Our Garners, fill'd with various Store,
 Shall us and ours with Plenty feed;
 Our Sheep, increasing more and more,
 Shall thousands, and ten thousands breed.

14 Strong,

14 Strong, shall our lab'ring Oxen grow,
Nor in their Constant Labour faint;
Whilst we no War, nor Slav'ry know,
And in our Streets hear no Complaint.
15 Thrice happy is that People's Case,
Whole various Blessings thus abound,
Who God's true Worship still embrace,
And are with his Protection crown'd.



P S A L M CXLV.

THEE will I bless, my God and King,
thy endless Praise proclaim;
This Tribute daily will I bring,
and ever bless thy Name.
Thou, Lord, beyond compare art Great,
and highly to be prais'd;
Thy Majesty, with boundless Height,
above our Knowledge rais'd.
Renown'd for mighty Acts, thy Fame
to future Times extends;
From Age to Age thy glorious Name,
successively descends.
Whilst I thy Glory and Renown,
and wond'rous Works express;
The World with me thy Might shall own,

and thy great Pow'r confess
The Praise that to thy Love belongs,
they shall with Joy proclaim;
Thy Truth, of all their grateful Songs,
shall be the constant Theme.
The Lord is good; fresh Acts of Grace,
his Pity still supplies;
His Anger moves with slowest pace,
His willing Mercy flies.
Thy Love, thro' Earth extends its Fame,
to all thy Works express;
These shew thy Praise, whilst thy great Name,
is by thy Servants bless'd:
They, with the glorious Prospect fir'd,
shall of thy Kingdom speak;
And thy great Pow'r, by all admir'd,
their lofty Subject make.

P A R T II.

5 God's glorious Works, of ancient Date,
shall thus to all be known;
And thus his Kingdom's Royal State,
with publick Splendor shown.
His steadfast Throne, from Changes free,
shall stand for ever fast;
His boundless Sway no End shall see,
but Time it self out-last,

6 The Lord does them support that fall,
and makes the prostrate rise:
For his kind Aid all Creatures call,
who timely Food supplies.
What e'er their various Wants require,
with open Hand He gives; .
And so fulfils the just Desire
of ev'ry Thing that lives.

7 How holy is the Lord, how just!
how righteous all his ways!
How nigh to him, who with firm Trust,
for his Assistance prays!
He grants the full Desires of those,
who Him with fear adore;
And will their Troubles soon compose,
When they his Aid implore.

8 The Lord preserves all those with Care,
whom grateful Love employs;
But Sinners who his Vengeance dare,
with furious Rage destroys.
My time to come, in Praises spent,
shall still advance his Fame,
And all Mankind with one Consent.
for ever bless his Name.

P S A L M CXLVI. [Tune P/ 33.]

1 O Praise the Lord, and thou my Soul,
for ever bless his Name;
His wond'rous Love, while Life shall last,
my constant Praise shall claim.

2 On Kings, the greatest Sons of Men,
let none for Aid rely;
They cannot save in dang'rous times,
nor timely Help apply.

3 Depriv'd of Breath, to Dust they turn,
and there neglected lie;
And all their Thoughts and vain Designs,
together with them die.

4 Then happy he, who *Jacob's* God,
for his Protector takes;
Who still, with well-plac'd Hope, the Lord
his constant Refuge makes.

5 The Lord, who made both Heav'n and Earth,
and all that they contain,
Will never quit his steadfast Truth,
nor make his Promise vain.

6 The Poor oppress'd, from all their Wrongs,
are eas'd by his Decree;
He gives the Hungry needful Food,
and sets the Pris'ners free.

7 By Him the Blind receive their Sight, . . .

the

the weak and fall'n He rears:
 With kind Regard and tender Love,
 He for the Righteous cares.
 The Strangers, He preserves from Harm,
 the Orphan, kindly treats,
 Defends the Widow, and the Wiles
 of wicked Men, defeats.
 The God that does in *Sion* dwell,
 is our eternal King:
 From Age to Age his Reign endures,
 let all his Praises sing.



P S A L M CXLVII

O Praise the Lord with Hymns of Joy,
 and celebrate his Fame;
 For pleasant, good, and comely 'tis
 to praise his holy Name.
 His Holy City God will build,
 tho' level'd with the Ground;
 Bring back his People, tho' dispers'd
 thro' all the Nations round.
 He kindly heals the broken Hearts,
 and all their wounds does close;
 He tells the number of the Stars,
 their sev'ral Names He knows.

Great is the Lord, and great his Pow'r,
 his Wisdom has no Bound;
 The Meek he raises, but throws down
 the Wicked, to the Ground.
 To God, the Lord, a Hymn of Praise,
 with grateful Voices sing;
 To Songs of Triumph tune the Harp,
 and strike each warbling String.
 He covers Heav'n with Clouds, and thence
 refreshing Rain bestows,
 Through him, on Mountain-Tops, the Grass
 with wond'rous Plenty grows.
 He, savage Beasts, that loosely range,
 with timely Food supplies;
 He, feeds the Raven's tender Brood,
 and stops their hungry Cries.
 He, values not the warlike Steed;
 but does his Strength disdain;
 The nimble Foot that swiftly runs,
 no Prize from Him can gain.

P A R T II.

5 But He, to him that fears his Name,
 his tender Love extends,
 To him that on his boundless Grace,
 with steadfast Hope depends.
 Let *Sion* and *Jerusalem* then,

to God their Praise address;
 Who fenc'd their Gates with massie Bars,
 and does their Children bleis.
 6 Thro' all their Borders He gives Peace,
 with finest Wheat they're fed;
 He speaks the Word, and what He wills
 is done, as soon as said.
 Large Flakes of Snow, like fleecy Wool,
 descend at his Command;
 And hoary Frost, like Athes spread,
 is scatter'd o'er the Land.
 7 When joyn'd to these, He does his Hail
 in little Morfels break,
 Who can against his piercing Cold,
 secure Defences make.
 He sends his Word, which melts the Ice;
 He makes his Winds to blow,
 And soon the Streams, congeal'd before,
 in plenteous Currents flow.
 8 By Him his Statutes and Decrees,
 to Jacob's Sons were shown;
 And still to Is'el's chosen Seed,
 his righteous Laws are known.
 No other Nation this can boast,
 nor did He e'er afford,
 To heathen Lands his Oracles.

and Knowledge of his Word.
Hal - le - lu - jab,
Hal - le - lu - jab,
Hallelujah, Hallelujah.



P S A L M CXLVIII.

YE boundless Realms of Joy,
 Exalt your Maker's Fame;
 His Praise your Song employ,
 Above the starry Frame:
 Your Voices raise,
 Ye Cherubim,
 And Seraphim,
 To sing his Praise.
 2 Thou Moon, that rul'st the Night,
 And Sun, that guid'st the Day,
 Ye glitt'ring Stars of Light,
 To Him, your Homage pay:
 His Praise declare,
 Ye Heav'ns above,
 And Clouds that move,
 In liquid Air.
 3 Let them adore the Lord,
 And praise his holy Name,
 By whole Almighty Word,

They

They all from nothing came,
 And all shall last,
 From Changes free;
 His firm Decree,
 Stands ever fast.
 Let Earth her Tribute pay;
 Praise Him, ye dreadful Whales,
 And Fish that through the Sea,
 Glide swift with glittering Scales:
 Fire, Hail, and Snow,
 And misty Air,
 And Winds that, where
 He bids them, blow.

P A R T II.

By Hills and Mountains, (all
 In grateful Comfort joyn'd,)
 By Cedars stately tall;
 And Trees for Fruit design'd,
 And ev'ry Beast,
 And creeping Thing,
 And Fowl of Wing,
 His Name be blest.
 Let all of Royal Birth,
 with those of humbler Frame,
 And Judges of the Earth,
 His matchless Praise proclaim;

In this design,
 Let Youths with Maids,
 And hoary Heads,
 With Children join.
 United Zeal be shown,
 His wond'rous Fame to raise,
 Whose glorious Name alone,
 Deserves our endless Praise.
 Earth's utmost Ends
 His Pow'r obey:
 His glorious Sway,
 The Sky transcends.
 His chosen Saints to grace,
 He sets them up on high,
 And favours *Jeh's* Race,
 Who still to Him are nigh.
 O therefore raise,
 Your grateful Voice;
 And still rejoice,
 The Lord to praise.



P S A L M CXLIX.

O Praise ye the Lord,
 prepare your glad Voice,
 His Praise, in the great

Assembly to sing,
 In our great Creator,
 let *I/r'el* rejoice;
 And Children of *Sion*,
 be glad in their King.
 Let them his great Name,
 extol in the Dance,
 With Timbrel and Harp
 his Praises express;
 Who always takes Pleasure
 his Saints to advance,
 And with his Salvation
 the Humble to bless.
 With Glory adorn'd,
 his People shall sing
 To God, who their Beds
 with Safety does shield;
 Their Mouths fill'd with Praises
 of him their great King;
 Whilst a two-edged Sword,
 their Right Hand shall wield.
 Just Vengeance to take
 for Injuries past;
 To punish those Lands
 for Ruin design'd;
 With Chains, as their Captives,

to tie their Kings fast,
 With Fetters of Iron,
 their Nobles to bind.
 Thus shall they make good,
 when them they destroy,
 The dreadful Decree
 which God does proclaim,
 Such Honour and Triumph,
 his Saints shall enjoy.
 O therefore, for ever
 exalt his great Name.



P S A L M CL.

O Praise the Lord in that blest Place,
 From whence his Goodness largely flows,
 Praise Him in Heav'n, where He his Face
 Unveil'd, in perfect Glory shows.
 Praise Him for all the mighty Acts,
 Which He in our Behalf has done;
 His Kindness this Return exacts,
 With which our Praise should equal run.
 Let the shrill Trumpets warlike Voice,
 Make Rocks and Hills his Praise rebound;
 Praise Him with Harps melodious Noise,
 And gentle Psaltry's silver Sound.

Let

Let Virgin-Troops for Timbrels bring;
 And some with peaceful Motion dance;
 Let Instruments of various String,
 With Organs join'd his praise advance.
 Let them who joyful Hymns compose,
 To Cymbals set their Songs of Praise;

Cymbals of common use, and those
 That loudly sound, on solemn Days.
 Let all that vital Breath enjoy,
 The Breath, He does to them afford,
 In just returns of praise employ;
 Let ev'ry Creature, praise the Lord.

F I N I S.



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27

H Y M N S.



HYMN I

Hark, the best News that ever came!
 To sinful Men, condemn'd, forlorn!
 Aloud celestial Hosts proclaim,
A Saviour, Christ the Lord, is born.
 Their Sov'reign throws his Beams aside,
 And steps from his imperial Throne,
 In Human Form the God to hide,
 And our frail Flesh to make his own.
 How many Wonders here combine,
 To draw and fix believing Eyes!
 And fill all Heav'n with Joy divine,
 With awful Mirth, & dear Surprise?
 The Angels croud in shining Bands,
 To wait on this auspicious Birth
 And loud proclaim their God's Command's,
His Praise on high, his Peace on Earth.
 Let us too try our utmost Skill,
 And loud with thankful Hearts reply,
On Earth be Peace, to Men good Will,
And biggest Praise to God on high.

S. BROWNE



HYMN II

[Tune Pf. 16.]

Salvation! O the Joyful Sound!
 'Tis Pleasure to our Ears;
 A Sov'reign Balm for ev'ry Wound,
 A Cordial for our Fears.
 Bury'd in Sorrow and in Sin,
 At Hell's dark Door we lay,
 But we arise by Grace divine,
 To See a heav'nly Day.
Salvation! let the Eccho fly
 The spacious Earth around,
 While all the Armies of the Sky,
 Conspire to raise the Sound.
Now Let the Father and the Son,
And Spirit be ador'd,
Where there are works to make him known,
Or Saints to Love the Lord.

JS. WATTS



HYMN III

Join all the glorious Names
 Of Wisdom, Love and Pow'r,
 That ever Mortals knew,
 Aa That

That Angels ever bore:
 All are too mean
 To speak his Worth,
 Too mean to set
 My Saviour forth.
 But O what gentle Terms!
 What condescending Ways!
 Doth Our Redeemer use,
 To teach his heav'nly Grace.
 Mine Eyes with Joy
 And Wonder see,
 What Forms of Love
 He bears for me.
 Array'd in mortal Flesh,
 He Like an Angel stands,
 And holds the Promises
 And Pardons in his Hands:
 Commission'd from
 His Father's Throne,
 To make his Grace
 To Mortals known.
 Great Prophet of my God,
 My Tongue would bless thy Name,
 By Thee the joyful News
 Of our Salvation came;
 The joyful News

Of Sins forgiv'n,
 Of Hell subdu'd,
 And Peace with Heav'n.
 Be thou my Counsellor,
 My Pattern and my Guide;
 And thro' this desert Land,
 Still keep me near thy Side.
 O let my Feet
 Ne'er run astray,
 Nor rove, nor seek
 The crooked way!
 I love my Shepherd's Voice,
 His watchful Eyes shall keep
 My wand'ring Soul, among
 The thousands of his Sheep:
 He feeds his Flock,
 He calls their Names;
 His Bosom bears
 The tender Lambs.
 To this dear Surety's Hand,
 Will I commit my Cause;
 He answers and fulfils
 His Father's broken Laws.
 Behold my Soul
 At Freedom Set!
 My Surety paid

The

The dreadful Debt.
8 Jesus my Great High-Priest,
Offer'd his Blood and dy'd;
My guilty Conscience seeks,
No Sacrifice beside.
His pow'rful Blood
Did once atone;
And now it pleads
Before the Throne.
9 My Advocate appears,
For my Defence on high;
The Father bows his Ears,
And lays his Thunder by.
Not all that Hell
Or Sin can say,
Shall turn his Heart,
His Love away.
10 My dear Almighty Lord,
My Conqu'ror and my King,
Thy Scepter and thy Sword,
Thy reigning Grace I sing.
Thine is the Pow'r;
Behold I sit,
In willing Bonds
Before thy Feet.
11 Now let my Soul arise,

And tread the Tempter down;
My Captain leads me forth
To Conquest and a Crown.
A feeble Saint
Shall win the Day,
Tho' Death and Hell
Obstruct the Way.
12 Should all the Hosts of Death,
And Pow'rs of Hell unknown,
Put their most dreadful Forms,
Of Rage and Mischief on;
I shall be Safe,
For Christ displays,
Superior Pow'r
And Guardian Grace.
13 To God the Father's Throne,
Perpetual Honours raise;
Glory to God the Son,
To God the Spirit Praise:
And while our lips
Their tribute bring,
Our Faith adores
The Name we sing.

JS. WATTS.



H Y M N I V.

1 **T**He *Jewish* shades are all withdrawn,
 And vanish'd quite away:
 Like pitchy Night, or kindling Dawn,
 Before the Blaze of Day.
 2 No more devoted Beasts must die,
 On flaming Altars laid:
 No more must costly Incense fry,
 Or Blood of Bulls be shed.
 3 The priestly Robes are useless grown,
 The Office laid aside:
 Since Christ to act the Priest came down,
 And for Transgression dy'd.
 4 And harmless Beasts in vain had bled,
 And Altars smok'd in vain:
 Had He not in the Sinner's Stead
 Consented to be slain.
 5 But his rich Blood atones for Sin,
 And full Remission buys:
 Our gasping Hopes revive Again,
 At this great Sacrifice.
 6 Thus by the shine of Gospel Day,
 The former Night's dispell'd:
 The ancient Mists are clear'd away,
 And all the Types fulfill'd.

7 That great Atonement we receive,
 Which Prophets did foretell:
 That will from Sense of Guilt relieve,
 Redeem from Wrath and Hell.
 8 **JESUS**, to Thee our Thanks we owe,
 For all this Light and Love:
 Thou Source of all our Hopes below,
 And all our Bliss above.

S. BROWNE.



H Y M N V.

1 **H**ast thou, my Soul, thy Saviour view'd
 As on the Cross He hung and bled?
 Hast seen his Bruises, Wounds, and Tears,
 Seen him bow down his dying Head?
 2 Hast heard how rudely He was jeer'd,
 By those that made him groan and die?
 Heard him amid their cruel Scoffs,
 Ev'n rend the Heavens with his Cry.
 3 That doleful Cry, *my God, my God,*
O why hast Thou thy Son forsook!
 Hast mark'd the Anguish of his Words,
 The mortal Horror of his Look?
 4 All this is much, yet 'tis not all;
 But thou no proper Terms canst find,
 To paint the Torments of his Soul.

The.

The inward Bruises of his Mind.
 5 All this and more than thou, my Soul,
 Canst tell or think, He did endure,
 To screen thee from his Father's Wrath,
 And thy Eternal Bliss secure.
 6 Look back once more, and view his *Head*,
 His *Back*, his *Hands*, his *Feet*, his *Side*:
 And tell if any Sight like this,
 Is found in all the World beside.
 7 No, all to me is Dung and Dross,
 But my dear Jesus Crucify'd:
 Under the Shadow of his Cross
 I'll sit me down, and there abide.
 8 His Wounds, the noblest Proofs of Love,
 His Beauty too I there shall see,
 Darting thro' his reproachful Veil,
 His sweet and pow'rful Beams on me.

J. STENNET.



H Y M N VI.

W Hile to thy Cross we turn our Eyes,
 And there thy Agonies review;
 What we deserv'd but Thou hast born,
 Thy wounds, thy Groans, thy Torments shew.
 2 While Terror o'er thy Soul was spread,
 Thy cruel Foes reviling stood;

While Clouds of Wrath burst on thy Head,
 They bath'd their Hands in sacred Blood.
 3 The Sun astonish'd hid his Face,
 The Heav'ns a sable Garment wore;
 The frighted Earth's Foundations shook,
 And solid Rocks asunder tore:
 4 The Temple's veil was rent, to shew
 Heav'ns Throne unveil'd to our High—Priest;
 The op'ning Graves and rising Saints,
 The Virtue of his Death confess.

J. STENNET.



H Y M N VII.

T Is finish'd the Redeemer cries;
 Then lowly bows his fainting Head;
 And soon th'expiring Sacrifice
 Sinks, to the Regions of the Dead.
 2 'Tis done—the mighty Work is done!
 For Men or Angels much too great;
 Which none, but God's eternal Son;
 Or would attempt, or could complete.
 3 'Tis done—his Tears, his Groans, & Wounds,
 His Sweat and Blood, his Pains, & Toils:
 Vict'ry with deathless Glory crowns,
 With Trophies, and Triumphant Spoils.
 4 Hell's broken Troops find no defence:

A a g

Sin

Sin dies, and Death itself is slain:
 Hope, Peace, Love, Joy & Innocence
 Return, to dwell on Earth again.
 5 'Tis done—Old things are past away,
 And a new State of things begun;
 A World whose Age feels no Decay,
 But shall out—last the circling Sun.
 6 A new Account of Time begins,
 When our dear Lord resign'd his breath,
 Charg'd with our Sorrows and our Sins,
 Our Lives to ransom by his Death.
 7 Once He was dead; now lives and reigns,
 Where Angels his great Deeds proclaim:
 Let's tell our Joys in pious Strains,
 And spread the Glory of his Name.

J. STENNET.



H Y M N VIII.

Curst be the Man, for ever curst,
 That doth the smallest Sin commit;
 Death and Damnation for the first,
 Without Relief and Infinite.
 Thus *Sinai* roars; and round the Earth
 Thunder and Fire, and Vengeance flings;
 But *JESUS*, thy dear gasping Breath,
 And *Calvary*, says gentler Things.

Pardon, and Grace, & boundless Love,
 Streaming along a SAVIOUR'S Blood,
 And Life, and Joys, and Crowns above,
 Dear—purchas'd by a bleeding God.
 Hark! how He prays, (the charming Sound
 Dwells on his dying Lips) FORGIVE;
 And ev'ry Groan, and gaping Wound,
 Cries; „*Father*, let the Rebels live.
 3 Go, you that rest upon the Law,
 And toil & seek Salvation there,
 Look to the Flames that *Moses* saw,
 And shrink and tremble & despair.
 But I'll retire beneath the Cross,
 SAVIOUR, at thy dear Feet I lie;
 And the keen Sword that Justice draws,
 Flaming & red shall pass me by.

J. WATTS.



H Y M N IX.

Blest Morning, whose young dawning Rays
 Beheld our rising God;
 That saw him triumph o'er the Dust,
 And Leave his Last abode.
 2 In the cold Prison of a Tomb,
 The dead Redeemer Lay,
 Till the revolving Skies had brought

The

The Third, th'appointed Day.
Hells and the Grave unite their force,
To hold our God, in Vain;
The Sleeping Conqueror arose,
And burst their feeble Chain.
4 To thy great Name, Almighty Lord,
These sacred Hours we pay,
And Loud Hosannas shall proclaim,
The Triumph of the day.
5 Salvation and immortal Praise,
To our Victorious King;
Let Heav'n and Earth, and Rocks, and Seas,
With glad Hosannas ring.

J. S. WATTS.

H Y M N X.

THUS saith the Mercy of the Lord,
I'll be a God to thee;
I'll bless thy num'rous Race, and they
Shall be a Seed for me.
2 Abra'm believ'd the promis'd Grace,
And gave his Sons to God;
But Water seals the Blessing now,
That once was seal'd with Blood.
3 Thus Lydia Sanctify'd her House,
When she receiv'd the Word;

Thus the believing Saylor, gave
His Houshold, to the Lord.
4 Thus later Saints, Eternal King,
Thine ancient Truth embrace,
To Thee their Infant Off-spring bring,
And Humbly claim the Grace.
5 Now let the Father and the Son
and Spirit be ador'd,
Where there are Works to make him known,
or Saints to Love the Lord.

J. S. WATTS.

H Y M N XI.

DESCEND, O King of Saints, descend,
By thy free Spirit's vital Heat;
Fresh Joys to ev'ry Soul extend,
That at thy Table finds a Seat.
2 O Prince of Peace, bless Thou this Board,
With those sweet Smiles which Angels Cheer;
O give us Peace; and tell us, Lord,
We're pardon'd, and accepted here.
3 As Thou our hungry Souls hast fed,
Our thirsty Souls sustain'd with Wine;
Nourish us with this heav'nly Bread,
And with this sacred Blood of thine.
4 Amazing Love! 'tis infinite!

No

No Thoughts its endless Depth can Sound;
 It Heav'n's high Arch exceeds for Height,
 And for Extent, the World's vast Round.
 5 Lord, to advance thy Praises here,
 Increase our Light, enlarge our Love;
 And by thy Grace our Souls prepare,
 For better Songs and Tunes above.
 6 Thus God the Father God the Son,
 And God the Spirit we adore,
 That Sea of Life and Love unknown,
 Without a Bottom, or a Shore.

J. STENNET.



H Y M N XII.

1 Come, let us go and die with Him,
 Who was content to die for us;
 Let's wound and crucify those Sins,
 That nail'd our Saviour to his Cross.
 2 May Holy Indignation raise,
 A Just Revenge in ev'ry Breast!
 May ev'ry Soul, that JESUS loves,
 The very Thoughts of Sin detest!
 3 My Robes, when wash'd in Sacred Blood,
 Shall I again with Blots deface?
 My Soul by Grace advanc'd to Heav'n,
 Shall I again to Hell debate?

4 Prevent me, O Almighty Grace!
 Nor let me e'er so treach'rous prove,
 To crucify my Lord afresh,
 And render Hate for all his Love!
 5 His Life, the Model be of mine;
 His Word, the Rule to guide my ways;
 His Cross, the Death of all my Crimes;
 His Love, the Subject of my Praise.
 6 And let the Church with one accord
 Resound Amen, and praise the Lord;
 Hallelujah, Hallelujah,
 Hallelujah, Hallelujah.

J. STENNET.



H Y M N XIII.

1 No more, my God, I boast no more,
 Of all the Duties I have done;
 I quit the Hopes I held before,
 To trust the Merits of thy Son.
 2 Now for the Love I bear his Name,
 What was my Gain I count my Loss;
 My former Pride I call my Shame,
 And nail my Glory to his Cross.
 3 Yes, and I must & will esteem
 All things but Loss for JESUS' sake:
 O may my Soul be found in him,

And

And of his Righteousness partake!
 The best obedience of my Hands,
 Dares not appear before thy Throne,
 But Faith can answer thy Demands,
 By pleading what my Lord has done.
Now to the God whose pow'r can do,
More than our Thoughts or Wishes know,
Be Everlasting Honours done,
By all the Church, thro' Christ his Son.

J. S. WATTS.



H Y M N XIV.

At Pentecost, illustrious Day!
 With one Accord th' Apostles met,
 There, where their Master bid them stay;
 And for the Father's Promise wait.
 Nor did they sit in long Suspense,
 From Heav'n a sudden Sound was heard,
 Like Wind impetuous rushing thence,
 And Cloven Tongues of Fire appear'd.
 With flowing Speech in foreign Tongues,
 God's wondrous Works they now proclaim:
 Whilst of all Nations num'rous Throngs,
 To witness to the Wonder came.
 Surpriz'd they hear'd illiterate *Jews*,
 The Language of each Country speak:

The Tongue of *Modes*, of *Lybians* use,
Arabic, Persian, Roman, Greek.
 Thus did the Holy Ghost inspire,
 And fit Them, Christian Truths to spread,
 Fill ev'ry Heart with Light and Fire,
 Teach ev'ry Tongue to preach & plead.
 Thus did He open Witness bear,
 To their Authority divine:
 Make stupid Lands attentive hear,
 And all their Gods and Lufts resign.
 Thus Tidings of Salvation run,
 Through ev'ry Nation far and near,
 And ev'ry where beneath the Sun,
 The Triumphs of the Cross appear.

S. BROWNE.



H Y M N XV.

Ere long the awful Day will come,
 When Christ in Glory shall appear,
 And all the World their final Doom,
 From his most Righteous Lips must hear.
 In God-like State He'll then descend,
 With Glory crown'd and clad in Light:
 His heav'nly Host will all attend,
 With Looks and Robes divinely bright.
 He'll mount his dazzling Judgment Seat,

Bb

Anp

And bid the great Arch—Angel sound,
 "Wake all ye dead both small and Great,
 "Entomb'd in Earth, in Waters drown'd.
 4 The dreadful Blast will shake the Sky,
 The Earth and Seas give up their Dead,
 Each Grave unlock and open fly,
 And ev'ry Sleeper lift his Head.
 5 The Dead reviv'd and all alive,
 Before Him then shall be conven'd;
 And their last Sentence to receive,
 Both Good and Bad shall there attend.
 6 The Volumes Shall be open thrown,
 Where all their Deeds are on Record,
 By his own Hand there written down,
 Their Righteous Judge, & sov'reign Lord.
 7 Just as their sev'ral Works have been,
 Decisive Sentence will be giv'n:
 They'll be condemn'd who liv'd in Sin,
 The Righteous welcom'd into Heav'n.
 8 Oh! may I find my little Name,
 In God's own *Book of Life*, set down;
 My Judge will then, *Well done*, proclaim,
 And with his Hands put on my Crown.

S. BROWN.



H Y M N XVI.

1 **T**He God of Mercy be ador'd,
 Who calls our Souls from Death,
 Who saves by his Redeeming Word,
 And new—creating Breath.
To praise the Father and the Son
And Spirit all Divine,
The One in Three, & Three in One,
Let Saints & Angels join.

J. WATTS.



H Y M N XVII.

1 **L**et Pharisees of high Esteem,
 Their Faith and Zeal declare;
 All their Religion is a Dream,
 If *Love* be wanting there.
 2 *Love* suffers long with patient Eye,
 Nor is provok'd in haste,
 She lets the present Injury die,
 And long forgets the past.
 3 Malice and Rage, those Fires of Hell,
 She quenches with her Tongue;
 Hopes, and believes, and thinks no ill,
 Tho' she endure the wrong.
 4 She nor desires nor seeks to know,

The

The Scandals of the Time;
Nor looks with Pride on those below,
Nor envies those that climb.
She lays her own Advantage by,
To seek her Neighbour's Good,
So God's own Son came down to die,
And bought our Lives with Blood.
Love is the Grace that keeps her Pow'r,
In all the Realms above;
There Faith and Hope are known no more,
But Saints for ever Love.

JS. WATTS.



H Y M N XVIII.

1 Come, Holy Spirit, Heav'nly Dove,
With all thy quick'ning Pow'rs,
Kindle a Flame of sacred Love,
In these cold Hearts of ours.
2 Look, how we grovel here below,
Fond of these trifling Toys;
Our Souls can neither fly nor go,
To reach eternal joys.
3 In vain we tune our formal Songs,
In vain we strive to rise;
Hosannas languish on our Tongues,
And our Devotion dies.

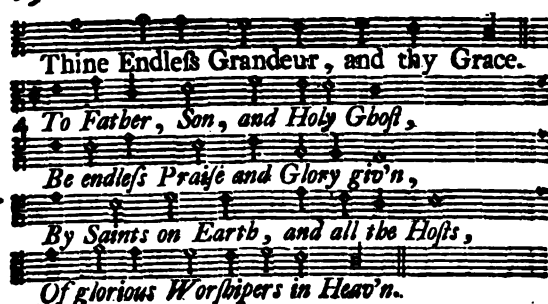
4 Dear Lord! and shall we ever lie,
At this poor dying rate;
Our Love so faint, so cold to Thee?
And thine to us so great?
5 Come, Holy Spirit, Heav'nly Dove,
With all thy quick'ning Pow'rs,
Come, shed abroad a Saviour's Love,
And that shall kindle ours.
6 Glory to God the Spirit Give,
From whose Almighty Pow'r,
Our Souls their Heav'nly Birth derive,
And bless the happy Hour.

JS. WATTS.



H Y M N XIX.

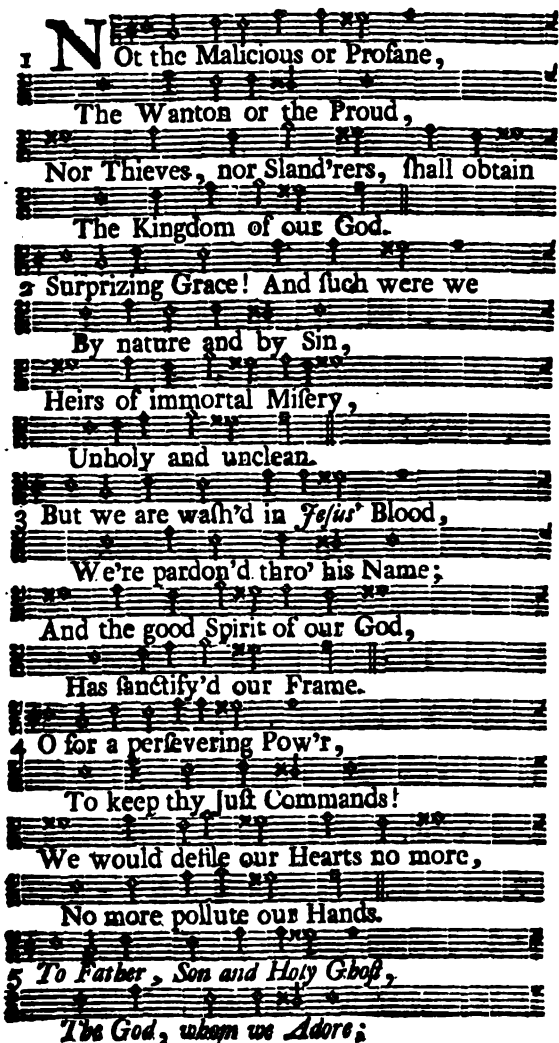
1 O! Might I once mount up and see
The Glories of th'eternal Skies,
What little Things these Worlds wou'd be!
How despicable to my Eyes!
2 Had I a Glance of Thee, my God,
Kingdoms and Men would vanish soon,
Vanish as tho' I saw them not,
As a dim Candle dies at Noon.
3 GREAT ALL IN ALL, Eternal King
Let me but view thy Lovely Face,
And all my Pow'rs shall bow and sing,
Thine



J. S. WATTS.



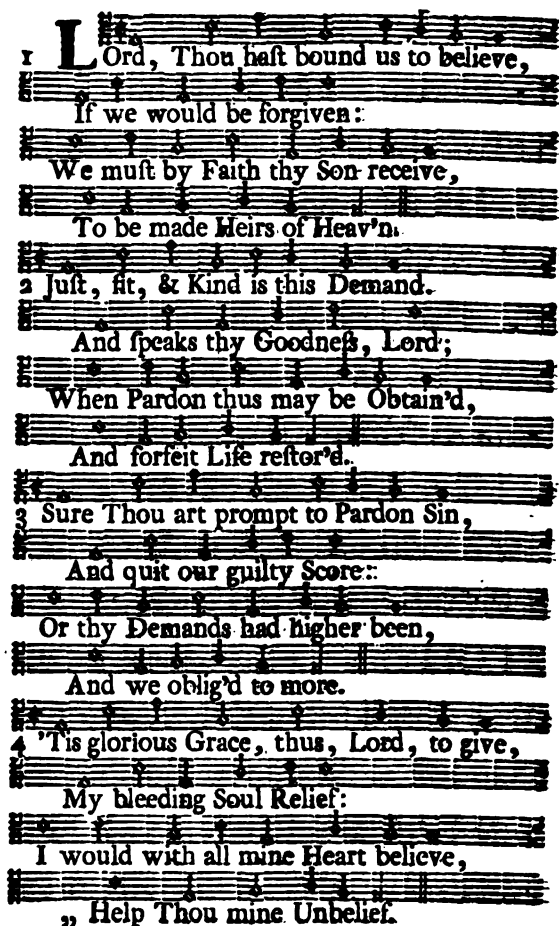
H Y M N XX.



J. S. WATTS.



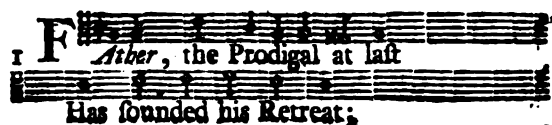
H Y M N XXI.



S. BROWNE.



H Y M N XXII.



And

And owning all his Follies past,
Lies prostrate at thy Feet.
Father, how tender is the Name!
How soft, how sweet it sounds!
And yet it covers me with Shame,
And opens all my Wounds.
2 Father! wilt Thou Relation own,
To such a Wretch as I?
Who have refus'd to be thy Son,
And left thy Family!
Ah! what a Monster have I been?
To turn my Back on Thee!
And for the low Delights of Sin,
From Love itself to flee!
Nor have I only spurn'd thy Grace,
I have thy Pow'r defy'd,
And broke thy Laws before thy Face,
With most contemptuous Pride.
Can I have any Room to Hope
For any Good from Thee?
Lord! should'st Thou give thy Vengeance Scope,
Hell must my Portion be.
Yet will I hope. Should I despair?
I cannot live abroad:
My Saviour's Merits boundless are,
Thou art a pitying God.

If 'tis too much to be a Son,
Let me a Servant be:
I wou'd on any Terms, be one
That appertains to Thee.

S. BROWNE.



H Y M N XXIII

1 Lord, all these Works of thine
Become thy Hand Divine,
And Pious Thoughts inspire:
While all thy Greatness prove
Thee I admire and Love,
Love and admire.
2 The World's a Temple, where
Thy Creatures all appear,
To Offer Praise and Pray'r:
The Rocks, and Hills and Trees,
On Earth, in Air, in Seas,
Thy Altars are.
3 The scaly Troops that sweep
Thro' Regions of the Deep.
The Beasts that feed and stray
Thro' Mountains Woods and Plains,
Confess *Jehovah* reigns,
And Homage pay.
4 The feather'd Tribe that swarms

In Air, with various Hymns:
 Sound thro' the Groves thy Name;
 While impious Men alone,
Thy Name, thy Truth, thy Throns.
 Dare to blaspheme.

J. STENNET.



H Y M N XXXIV.

1 **W**elcome sweet Day of Rest,
 That saw the Lord arise;
 Welcome to this reviving Breast,
 And these rejoicing Eyes!
 2 The King himself comes near,
 And feasts his Saints to Day;
 Here we may sit, and see him here
 And Love, and Praise, and Pray.
 3 One Day amidst the Place,
 Where my dear God hath been,
 Is sweeter than Ten Thousand Days,
 Of pleasureable Sin.
 4 My willing Soul would stay
 In such a Frame as this,
 And sit and sing herself away
 To everlasting Bliss.
 5 *The Angels round the Throne,*
And Saints that dwell below,

Worship the Father, Praise the Son,
And bless the Spirit too.

J. S. WATTS.



H Y M N XXXV.

1 **M**Y God, how endless is thy Love?
 Thy Gifts are ev'ry Ev'ning new,
 And Morning Mercies from above,
 Gently distill like early Dew,
 2 Thou spreadst the Curtains of the Night,
 Great Guardian of my sleeping Hours!
 Thy sov'reign Word restores the Light
 And quickens all my drowzy Pow'rs.
 3 I yield my Pow'rs to thy Command,
 To Thee I consecrate my Days;
 Perpetual Blessings from thine Hand,
 Demand perpetual Songs of Praise.
 4 *To God the Father, God the Son,*
And God the Spirit, Three in One,
Be Honour, Praise, and Glory giv'n,
By all on Earth, and all in Heav'n,

J. S. WATTS.



H Y M N XXXVI.

1 **M**AN has a Soul of vast Desires,
 He burns within with restless Fires,

Toft

Tost to and fro, his Passions fly,
From Vanity to Vanity.
In vain on Earth we hope to find
Some solid Good to fill the Mind,
We try new Pleasures, but we feel
The inward Thirst and Torment still.
So when a raging Fever burns,
We shift from Side to Side by Turns;
And 'tis a poor Relief we gain
To change the Place, but keep the Pain.
Great God, subdue this vicious Thirst,
This Love to Vanity and Dust;
Cure the vile Fever of the Mind,
And feed our Souls with Joys refin'd.

J. S. WATTS.



H Y M N XXVII

And now, my Soul, another Year,
Of my short Life is past:
I cannot long continue here,
And this may be my last.
Much of my dubious Life is done,
Nor will return again;
And swift my passing Moments run,
The few that yet remain.
A Lord, what, a Fool, a Wretch am I,

One more Year is lost!
If yet beneath thy Curse I lie,
And to thy Wrath expos'd!
If I get deeper in Arrear,
As Life still shorter grows!
More distant from my God, More near,
To never dying Woes!
Awake, my Soul, with utmost Care
Thy true Condition learn:
What are thy Hopes, how sure, how fair?
And what thy chief Concern?
Rouse all the Man, thy Work is great,
And all the Man demands:
Thine Head, thine Heart, thy Breath, thy Sweat,
Thy Strength & both thine Hands.
Now a new Scene of Time begins,
Set out therewith for Heav'n:
Seek Pardon for thy former Sins,
In Christ to freely giv'n.
Devoutly yield thyself to God,
And to his Care commend:
And still pursue the heav'nly Road,
Nor doubt an happy End.

S. BROWN



H Y M N XXVIII

Hark! from the Tombs a doleful Sound!
 My Ears attend the Cry,
 "Ye living Men, come view the Ground
 "Where you must shortly lie.
 "Princes this Clay must be your Bed,
 "In spite of all your Tow'rs;
 "The Tall, the Wise, the Rev'rend Head
 "Must lie as low as ours.
 Great God! is this our certain Doom?
 And are we still secure!
 Still walking downwards to our Tomb,
 And yet prepare no more?
 Grant us the Pow'rs of quick'ning Grace,
 To fit our Souls to fly,
 Then, when we drop this dying Flesh,
 We'll rise above the Sky.

J. S. WATTS.



H Y M N XXIX.

Let others boast how strong they be,
 Nor Death nor Danger fear;
 But we'll confess, O Lord, to Thee,
 What feeble Things we are.
 Fresh as the Grass our Bodies Stand,

And flourish Bright and Gay;
 A blasting Wind sweeps o'er the Land,
 And fades the Grass away.
 Our Life contains a thousand Springs,
 And dies if one be gone:
 Strange! that a Harp of Thousand Strings,
 Should keep in Tune so long!
 But 'tis our God Supports our Frame,
 The God that built us first;
Salvation to us Almighty Name
 That rear'd us from the Dust.
 He spoke, and strait our Hearts and Brains,
 In all their Motions rose;
Let Blood, said He, flow round the Veins,
 And round the Veins it flows.
 While we have Breath, or use our Tongues,
 Our Maker we'll adore;
 His Spirit moves our heaving Lungs,
 Or they would breathe no more.]

J. S. WATTS.



H Y M N XXX.

Stoop down, my Thoughts, that use to rise,
 Converse a while with Death:
 Think how a gasping mortal lies,
 And pants away his Breath.

J. H.

2 His quiv'ring Lip hangs feebly down,
His Pulses faint and few,
Then, speechless, with a doleful Groan,
He bids the World adieu.
3 But, O the Soul that never dies!
At once it leaves the Clay!
Ye Thoughts, pursue it where it flies,
And track its wond'rous Way.
4 Up to the Courts where Angels dwell,
It mounts triumphing there,
Or Devils plunge it down to Hell,
In infinite Despair.
5 And must my Body faint and die?
And must this Soul remove?
O for some Guardian Angel nigh,
To bear it safe above!
6 Jesus, to thy dear faithful Hand,
My naked Soul I trust,
And my Flesh waits for thy Command,
To drop into my Duit.

J. S. WATTS.



HYMN XXXI

1 **T**here is a Land of pure Delight,
Where Saints immortal reign;
Infinite Day excludes the Night,

And Pleasures banish Pain.
There everlasting Spring abides,
And never with'ring Flow'rs:
Death like a Narrow sea divides,
This Heav'nly Land from ours.
2 Sweet Fields beyond the swelling Flood,
Stand drest in living Green:
So to the Jews old Canaan stood,
While Jordan roll'd between.
But Tim'rous Mortals start and shrink,
To cross this narrow Sea,
And linger shiv'ring on the Brink,
And fear to launch away.
3 O could we make our Doubts remove!
Those gloomy Doubts that rise;
And see the Can'an that we love,
With unclouded Eyes.
Could we but climb where Moses stood,
And view the Landskip o'er,
Not Jordan's Streams, nor Death's cold Flood,
Should fright us from the Shore.

J. S. WATTS.



HYMN XXXII

1 **L**ord at thy Feet a Sinner lies,
And knocks at Mercy's Door,
Cc With

With heavy Heart and down-cast Eyes,
 Thy Favour to implore.
 On me the vast Extent display,
 Of thy forgiving Love:
 Take all my heinous Guilt away,
 This heavy Load remove.
 I Sink with all this Weight oppress'd,
 Sink down to Death and Hell:
 O! give my lab'ring Soul some rest,
 My num'rous Fears dispel.
 'Tis Mercy, Mercy, I implore;
 I would thy Bowels move:
 Thy Grace is an exhaustless Store,
 And *Thou thyself art Love.*
 Oh! for thine own, for *Jesus* Sake,
 My many Sins forgive:
 This Grace my rocky Heart will break,
 My breaking Heart relieve.
 Thus melt me down, thus make me bend,
 And thy Dominion own:
 Nor let a Rival more pretend,
 To repolish thy Throne.

S. BROWNE.



HYMN XXXIIL

This is surprising Grace, dear Lord.

'Tis Goodness all divine;
 A Worm, a Wretch to be abhorr'd,
 Yet made a Child of thine!
 Will God so near Relation own
 To such an one as I?
 Vouchsafe to love me as his Son,
 And lay Repentment by?
 Can He so vile a thing embrace,
 Or to his Arms invite?
 Smile on me with a Father's Face,
 And make me his Delight?
 Lord, what an happy Change is this!
 A Rebel made a Son!
 A Wretch, by Grace advanc'd to Bliss,
 Who was by Sin undone!
 Oh! let this Love enkindle mine,
 Set all my Soul on Fire;
 Exalt my Voice to Strains divine,
 And utmost Praise inspire.
 And whilst with tuneful Tongue & Heart,
 I celebrate this Grace,
 Let all mine Actions bear a Part,
 And my whole Life be Praise.

S. BROWNE.

HYMN



H Y M N XXXIV.

Begin, my Tongue, some heav'nly Theme,
And speak some boundless Thing,
The mighty Works, or mightier Name,
Of our Eternal - - - King,
Of our Eternal King.

2 Tell of his wond'rous Faithfulness,
And sound his Pow'r abroad,
Sing the sweet Promise of his Grace,
And the performing - - - God,
And the performing God.

3 Proclaim *Salvation from the Lord*
For wretched dying Men;
His Hand has writ the Sacred Word
With an immortal - - - Pen,
With an immortal Pen.

4 Engrav'd as in eternal Brass
The mighty Promise shines
Nor can the Pow'rs of Darkness raze
Those everlasting - - - Lines,
Those everlasting Lines.]

5 His very Word of Grace is strong
As that which built the Skies,
The Voice that rolls the Stars along
Speaks all the Promi - - - fcs,
Speaks all the Promises.

6 He said, *let the wide Heav'n be spread,*
And Heav'n was stretch'd abroad;
Abrah'm *I'll be thy God,* He said,
And He was *Abrah'm's* - - - God,
And He was *Abrah'm's* God.

7 O might I hear thine heav'nly Tongue
But whisper *Thou art mine*
These gentle Words should raise my Song,
To Notes almost Di - - - vine,
To Notes almost Divine.

8 How would my leaping Heart rejoyce,
And think my Heav'n secure!
I trust the Al-creating Voice
And Faith desires no - - - more,
And Faith desires no more.

J. S. WATTS.



H Y M N XXXV.

1. **J**esus! O Word divinely sweet!
 How Charming is the Sound!
 What Joyful News! what heav'nly Sense
 In that dear Name is found!
 2 Our Souls were guilty and condemn'd
 In hopeless Fetters lay;
 Our Souls with num'rous Sins deprav'd,
 To Death and Hell a Prey.
 3 Jesus, to purge away this Guilt,
 A willing Victim fell;
 And on his Cross triumphant broke
 The Bands of Death and Hell.
 4 Our Foes were mighty to destroy:
 He mightier was to save:
 He dy'd; but could not long be held
 A Pris'ner in the Grave.
 5 Jesus! who mighty art to save
 Still push thy Conquests on:
 Extend the Triumphs of thy Cross
 Where'er the Sun has shone.

J. STENNET.



H Y M N XXXVI.

1. **W**ith Joy we meditate the Grace

Of our High-Priest above;
 His Heart is made of Tenderneſs,
 His Bowels melt with Love..
 2 Touch'd with a Sympathy within
 He knows our feeble Frame;
 He knows what ſore Temptations mean,
 For He has felt the ſame.
 3 But Spotleſs, innocent and pure
 The great Redeemer ſtood,
 While *Satan's* fiery Darts He bore,
 And did reſiſt to Blood.
 4 He in the Days of feeble Fleſh
 Pour'd out his Cries and Tears,
 And in his Meaſure feels a freſh
 What ev'ry Member bears.
 [5 He'll never quench the Smoaking Flax,
 But raiſe it to a Flame;
 The bruſted Reed He never breaks,
 Nor ſcorns the meanest Name.]
 6 Then let our humble Faith addreſs
 His Mercy and his Pow'r,
 We Shall obtain deliver'ing Grace
 In the Diſtreſſing Hour..

J's. WATTS..

HYMN.



H Y M N XXXVII.

Bury'd in Shadows of the Night,
 We lie till *Christ* restores the Light;
 Wisdom descends to heal the Blind,
 And chase the Darkness of the Mind.
 Our guilty Souls are drown'd in Tears
 Till his atoning Blood appears;
 Then we awake from deep Distress,
 And sing, *the Lord our Righteousness.*
 Our very Frame is mix'd with Sin,
 His Spirit makes our Natures clean;
 Such Virtues from his Sufferings flow,
 At once to cleanse and pardon too.
Jesus beholds where *Satan* reigns
 Binding his slaves in heavy Chains;
 He sets the Pris'ners free, and breaks
 The Iron Bondage from our Necks.
 Poor helpless Worms in Thee possess
 Grace, Wisdom, Pow'r and Righteousness;
 Thou art our mighty All, and we
 Give our whole selves, O Lord, to Thee.
Praise God, from whom all Blessings flow,
Praise him, all Creatures here below;
Praise him above, ye heav'nly host,

Praise Father, Son, and Holy Ghost.

J^S. WATTS.



H Y M N XXXVIII. [Tune P/57.]

NOT to condemn the Sons of Men
 Did Christ the Son of God appear:
 No Weapons in his Hands are seen,
 No flaming Sword, nor Thunder there.
 Such was the Pity of our God,
 He lov'd the Race of Man so well,
 He sent his Son to bear our Load
 Of Sins, and save our Souls from Hell.
 Sinners, believe the Saviour's Word,
 Trust in his mighty Name, and live;
 A thousand Joys his Lips afford,
 His Hands a thousand Blessings give.
 But Vengeance & Damnation lies
 On Rebels who refuse the Grace;
 Who God's eternal Son despise,
 The hottest Hell shall be their Place.

J^S. WATTS.



H Y M N XXXIX.

Lift up your Eyes to th' heav'nly Seats
 Where your Redeemer itays;
 Kind Intercessor, there He sits,
 Cc 3

And

And loves, and pleads, and prays.
 2 'Twas well, my Soul, he dy'd for thee,
 And shed his vital Blood;
 Appeas'd stern Justice on the Tree,
 And then arose to God.
 3 Petitions now and Praise my rise
 And Saints their Offerings bring;
 The Priest with his own Sacrifice
 Presents them to the King.
 4 Let Papists trust what Names thy please,
 Their Saints and Angels boast;
 We've no such Advocate as these
 Nor pray to th' heav'nly Host.]
 5 Jesus alone shall bear my Cries
 Up to his Father's Throne;
 He (Dearest Lord) perfumes my Sighs,
 And sweetens ev'ry Groan.
 6 Ten thousand Praises to the King,
Hosanna in the high't;
 Ten thousand Thanks our Spirits bring
 To God and to his *Christ*.]

J. S. WATTS.



HYMN XL.

Stand up, my Soul, shake off thy Fears,
 And gird the Gospel-Armour on,

March to the Gates of endless Joy,
 Where thy great Captain—Saviour's gone.
 2 Hell and thy Sins resist thy Course,
 But Hell & Sin are vanquish'd Foes,
 Thy *Jesus* nail'd them to the Cross,
 And sung the Triumph when He rose.]
 3 What tho' the Prince of Darkness rage,
 And waste the Fury of his Spight,
 Eternal Chains confine him down
 To fiery Deeps, and endless Night.
 4 What tho' thine inward Lusts rebel;
 'Tis but a struggling Gasp for Life;
 The Weapons of victorious Grace
 Shall slay thy Sins and end the Strife.]
 5 Then let my Soul march boldly on,
 Press forward to the heav'nly Gate,
 There Peace and Joy eternal reign,
 And glitt'ring Robes for Conquerors wait.
 6 There shall I wear a starry Crown,
 And triumph in Almighty Grace,
 While all the Armies of the Skies
 Join in my glorious Leader's Praise.

J. S. WATTS.



HYMN XLI.

How oft have Sin and Satan strove

To

To rend my Soul from Thee, my God?
But everlasting is thy Love,
And *Jesus* seals it with his Blood.
2 The Oath and Promise of the Lord
Join to confirm the wond'rous Grace:
Eternal Pow'r performs the Word,
And fills all Heav'n with endless Praise.
3 Amidst Temptations sharp and long
My Soul to this dear Refuge flies;
Hope is my Anchor, firm and strong,
While Tempests blow, and Billows rise.
4 The Gospel bears my Spirits up
A faithful and unchanging God
Lays the Foundation for my Hope,
In Oaths, and Promises, and Blood.

J. S. WATTS.



H Y M N XLII.

1 O Thou whose scales the Mountains weigh,
Whose will the raging Seas Obey,
Whose word can turn those floods to flame,
That flame to storm, that storm can tame;
Let all my passions ebb and flow
At thy command, Great God, and know
No other motive but thy praise,
What'er those fiery ferments raise.

2 Thou who canst raging winds Controul,
Subdue the rebel in my Soul:
Thou who canst calm the furious flood,
Repress the tumults of my blood.
With equal mind may I sustain,
My Lot of pleasure, or of pain;
My Joys and sorrows gently flow,
Nor rise too high, nor sink too low.
3 Let but thy Grace my pow'rs Controul,
And reign unrival'd in my Soul,
Then, with what ever storms oppress'd,
Center'd in thee, the is at rest.
O, when shall my unwav'ring mind
This sweetest self-possession find!
Fountain of Love, I long to see
In thee my peace, my Heav'n in thee.

J. MASON.



H Y M N XLIII. [Tune Pf-58.]

1 HENCE from my Soul, sad Thoughts be gone,
And leave me to my Joys,
My Tongue shall triumph in my God,
And make a joyful noise.
2 Darkness and Doubts had veil'd my Mind,
And drown'd my Head in Tears,
Till Sov'reign Grace with shining Rays

Dis-

Dispell'd my gloomy Fears.
 O what immortal Joys I felt,
 And Raptures all Divine
 When Jesus told me, I was his,
 And my beloved mine.
 In vain the Tempter frights my Soul,
 And breaks my Peace in vain,
 One Glimpse, dear Saviour, of thy Face
 Revives my Joys again.

J. S. WATTS.



H Y M N XLIV. [Tune P. 8.]

O Ur God, how firm his Promise stands,
 Ev'n when He hides his Face;
 He trusts in our Redeemer's Hands
 His Glory and his Grace.
 Then why, my Soul, these sad Complaints,
 Since Christ and we are One?
 Thy God is faithful to his Saints
 Is faithful to his Son.
 Beneath his Smiles my Heart has liv'd,
 And Part of Heav'n possist,
 I praise his Name for Grace receiv'd,
 And trust him for the rest,

J. S. WATTS.



H Y M N XLV.

Produc'd at first by Pow'r divine,
 The human Nature stood:
 A sacred Building in Design,
 A dwelling—Place for God.
 With finish'd Art the Pile was rear'd,
 And fitted for its Use:
 Just Symmetry throughout appear'd,
 And Glory fill'd the House.
 God smil'd in friendly Visits there,
 And thus his Dwelling blest:
 And solemn Acts of Praise & Pray'r
 The Creature's Love express'd.
 But Sin defac'd its Form, and broke
 This stately Structure down:
 His ruin'd Temple God forsook
 And left it with a Frown.
 Polluted thus, and thus abhorr'd,
 The Place in Ruins lay:
 'Till 'twas again by Christ restor'd,
 His Glories to display.
 Laid deep in Love his Building stands,
 Cemented with his Blood:
 Work'd all with unpolluted Hands,
 And Stood up for God.

4 Here

Here his transforming Spirit dwells,
To beautify the Place:
With kindly Influence Sin expells,
And sheds forth Life & Grace.
Come, let us to this proper Use,
Ourselves devoutly yield:
With us thine Habitation chuse,
Thy Temple, Lord, rebuild.
5 Here let thy Spirit still reside,
And still diffuse thy Love:
Nor Lust, nor Sin, nor ought beside,
Provoke Thee to remove.
*Honour to Thee, Almighty Three,
And Everlasting One;
All Glory to the Father be,
The Spirit, and the Son.*

S. BROWNE.



H Y M N XLVI.

1 **L**ord, when we gave ourselves to Thee,
Drawn by the Charming Bands of Love;
We vow'd for ever thine to be,
And by thy Grace will constant prove.
2 Thee we have always gracious found,
Thy Promises are firm and true:
The Tyes wherewith our Souls are bound,

We now most solemnly renew.
3 Command and w'll Obey thy call;
W'll take our Cross, and follow Thee
To Prison to the Judgment-Hall,
Without the Gate to Calvary.
4 Since Thou art ours may we retain
Thy sacred Image which we bear:
Since we are thine, may we remain
Ever devoted to thy Fear.
5 Ourselves to Thee, Lord, we resign
All we possess to Thee belongs;
Thou hast our Vows, our Hearts are thine
And Thou shalt ever have our Songs.

J. STENNET.



H Y M N XLVII.

1 **N**ature with open Volume Stands
To spread her Maker's Praise abroad;
And ev'ry Labour of his Hands
Shows something worthy of a God.
2 But in the Grace that rescu'd Man
His brightest Form of Glory shines;
Here on the Cross 'tis fairest drawn
In precious Blood, and Crimson Lines.
3 Here his whole Name appears complete;
Nor Wit can guess, nor Reason prove
Dd Which

Which of the Letters best is writ,
The Pow'r, the Wisdom, or the Love.
Here I behold his inmost Heart,
Where Grace and Vengeance strangely join,
Piercing his Son with sharpest Smart,
To make the purchas'd Pleasures mine.
O the sweet Wonders of that Cross
Where God the Saviour lov'd and dy'd!
Her noblest Life my Spirit draws
From his dear Wounds and Bleeding Side.
I would for ever speak his Name
In Sounds to mortal Ears unknown,
With Angels join to praise the Lamb,
And worship at his Father's Throne.

J. S. WATTS.



H Y M N XLVIII.

He Promise of my Father's Love
Shall stand for Ever good:
He Sa d; and gave his Soul to Death,
And seal'd the Grace with Blood.
To this dear Cov'nant of thy Word
I Set my worthless Name;
I Seal th' Engagement to my Lord,
And make my humble Claim.
The Light, and Strength, and pard'ning grace,

And Glory shall be mine;
My Life and Soul, my Heart and Fleth,
And all my Pow'rs are thine.
I call that Legacy my own,
Which Jesus did bequeath;
'Twas purchas'd with a dying Groan,
And ratify'd in Death.
Sweet is the Mem'ry of his Name
Who blest'd us in his Will;
And to his Testament of Love
Made his own life the Seal.

J. S. WATTS.



H Y M N XLIX.

T Was on that dark, that doleful Night,
When Pow'rs of Earth and Hell arose
Against the son of God's Delight,
And Friends betray'd him to his foes:
Before the mournful scene began,
He took the Bread, and blest'd, and brake:
What Love thro' all his Actions ran!
What wond'rous Words of Grace he spake!
2 This is my Body, brake for Sin,
Receive and eat the living Food:
Then took the Cup, and blest'd the Wine;
'Tis the new Cov'nant in my Blood.

For

For us his Flesh with Nails was torn,
He bore the scourge, he felt the Thorn;
And Justice pour'd upon his Head
Its heavy Vengeance, in our stead.
For us his Vital Blood was spilt,
To buy the Pardon of our Guilt;
When, for black Crimes of Biggest Size,
He gave his Soul a Sacrifice.
Do this (he cry'd) 'till time shall end,
In Mem'ry of your dying Friend;
Meet at my Table and record
The Love of your departed Lord.
4 Jesus, thy Feast we Celebrate,
We shew thy Death, we sing thy Name,
'Till thou return, and we shall eat
The Marriage supper of the Lamb.]
All Glory to thy Wondrous Name,
Father of Mercy, God of Love,
Thus we Exalt the Lord the Lamb,
And thus we praise the heav'nly Dove.

JS. WATTS.



H Y M N L. [Tune Hymn. 8.]

1 **T**he Law commands, & makes us know
What Duties to our God we owe;
But 'tis the Gospel must reveal

Where lies our Strength to do his Will.
The Law discovers Guilt & Sin,
And shews how vile our Hearts have been:
Only the Gospel can express
Forgiving Love and cleansing Grace.
2 What Curfes doth the Law denounce
Against the Man that fails but once?
But in the Gospel *Christ* appears
Pard'ning the Guilt of num'rous Years.
My Soul, no more attempt to draw
Thy Life and Comfort from the Law,
Fly to the Hope the Gospel gives:
The Man that trusts the Promise, lives.

JS. WATTS.



H Y M N LL

1 **Y**Es, Lord, this great Command is right,
Our Neighbour as ourselves to love.
'Twill carry Kindness to the Height,
And make this World like that above.
2 Oh! could we see the heav'nly Flame
Diffuse itself through all the Kind!
Each at the common Welfare aim,
And all in this Pursuit combin'd!
3 This were indeed to dwell in Love,
And with each Breath take Pleasure in:
Dd 2 Thus,



Thus, Earth a Paradise would prove,
Of Peace and Bless the proper Scene.
4 Lord, calm the Tempests here below,
Make War & Wrath and Discord cease:
Make with'ring Love to sprout & grow,
And ev'ry where spread Joy and Peace.
5 Let all thy Churches here become
More like the glorious Church above;
Or fetch my longing Spirit Home,
Home to the World of perfect Love.

S. BROWNE.




H Y M N LII. [Tune Hymn. 12.]



1 **C**ome, dearest Lord, descend and dwell
By Faith and Love in ev'ry Breast;
Then shall we know, and taste, and feel
The Joys that cannot be exprest.
2 Come fill our Hearts with inward Strength
Make our enlarged Souls possess;
And learn the Height, and Breadth, & Length
Of thine unmeasurable Grace.
3 Now is the God whose Pow'r can do
More than our Thoughts or Wishes know
Be everlasting Honours done
By all the Church, thro Christ his Son.

J^s. WATTS.

H Y M N LIII.



1 **I** Cannot bear thine Absence, Lord,
My Life expires if thou depart:
Be thou, my Heart, still near my God,
And thou, my God, be near my Heart.
2 I was not born for Earth and Sin,
Nor can I live on Things so vile;
Yet I would stay my Father's Time,
And Hope, and wait for Heav'n a while.
3 Then, dearest Lord, In thine Embrace
Let me resign my fleeting breath,
And, with a smile upon my Face,
Pass the important Hour of Death.

J^s. WATTS.

H Y M N LIV.



1 **M**Y God, permit me not to be
A stranger to my self and Thee;
Amidst a thousand Thoughts I rove,
Forgetful of my highest Love.
Why should my Passions mix with Earth,
And thus Debase my heav'nly Birth?
Why should I cleave to things below,
And let my God, my Saviour, go?
2 Call me away from Flesh and Sense,

One

One Sov'reign Word can draw me thence;
I would obey the Voice Divine,
And all interior Joys resign.
Be Earth, with all her scenes, withdrawn;
Let Noise and Vanity be gone:
In secret silence of the Mind,
My Heav'n, and there my God, I find.

J. S. WATTS.



H Y M N LV. [Tune P/. 73.]

Vile thought be gone, I'll doubt no more
The Sov'reign way of Providence:
Angels about the throne adore
A theme too high for human Sense.
In awful deeps our God Conceals
His great designs from mortal eyes,
'Till he by Time the scheme reveals,
And strikes beholders with surprize.
Or should no Obvious footsteps shew
The track in which he will proceed,
The more I search the less I know,
With thicker gloom still overpread:
Shall Worms extend beyond their span?
And Censure art or acts divine?
Shall God be limited by Man?
Or must his thoughts conform to mine?

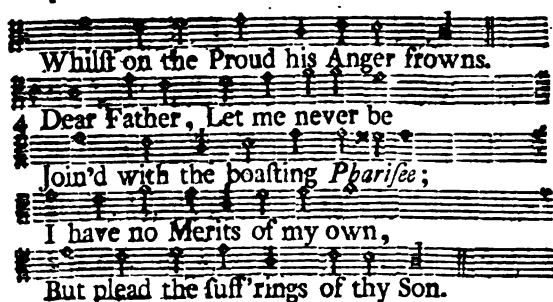
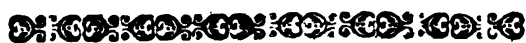
Oh! frightful pride! my Soul abhor
This Monstrous stretch beyond thy size:
Prescribe to providence no more,
But know thy measure and be Wise.
With humble deference resign
Thine own fond fancies, and submit
The worlds affairs to [kill divine:
Leave God to act as he thinks fit.
Tho' deep Conceal'd his purpose lies,
And far remote from human sight,
Yet all his thoughts, and ways are wise
God-like, and true, and good, and right.

S. BROWNE.

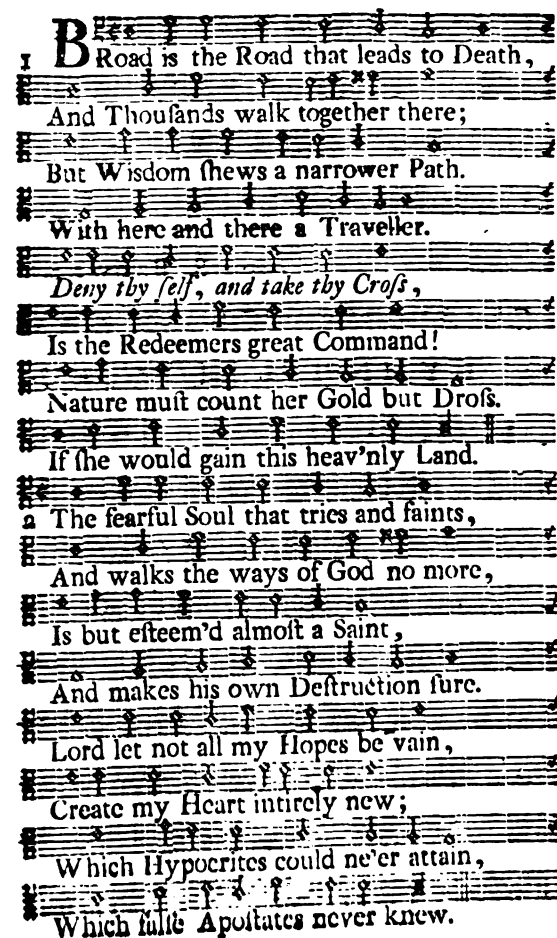


H Y M N LVI. [Tune Hymn 13.]

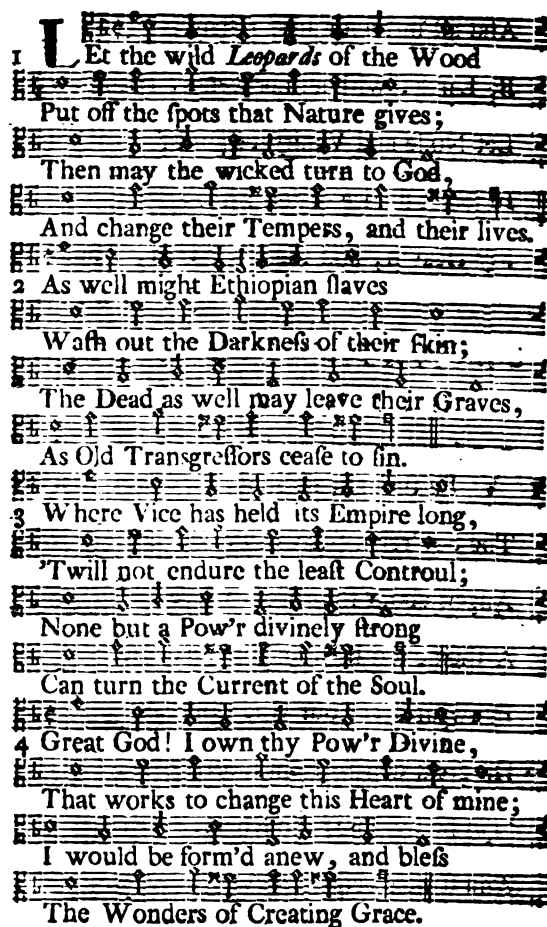
Behold How sinners disagree
The Publican and Pharisee!
One doth his Righteousness Proclaim,
The other owns his Guilt and Shame.
This Man at humble Distance stands,
And cries for Grace with lifted Hands;
That boldly rises near the Throne,
And talks of Duties he has done.
The Lord their different Language knows,
And different Answers he bestows;
The humble Soul with Grace he Crowns,
Dd 3 Whilst

J^s. WATTS.

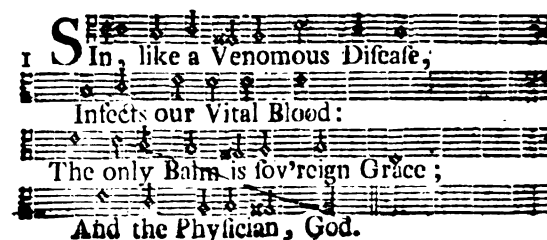
H Y M N LVII.

J^s. WATTS.

H Y M N LVIII.

J^s. WATTS.

H Y M N LIX. [Tune Hymn 28.]



2 Our

One Sov'reign Word can draw me thence;
 I would obey the Voice Divine,
 And all inferiour Joys resign.
 Be Earth, with all her scenes, withdrawn;
 Let Noise and Vanity be gone:
 In secret silence of the Mind,
 My Heav'n, and there my God, I find.

J. S. WATTS.



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 Tho' deep Conceal'd his purpose lies,
 And far remote from human sight,
 Yet all his thoughts, and ways are wise
 God-like, and true, and good, and right.

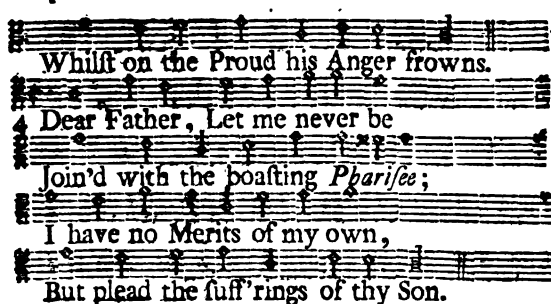
S. BROWNE.



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 The humble Soul with Grace he Crowns,
 Whilst

Dd 3



J. S. WATTS.



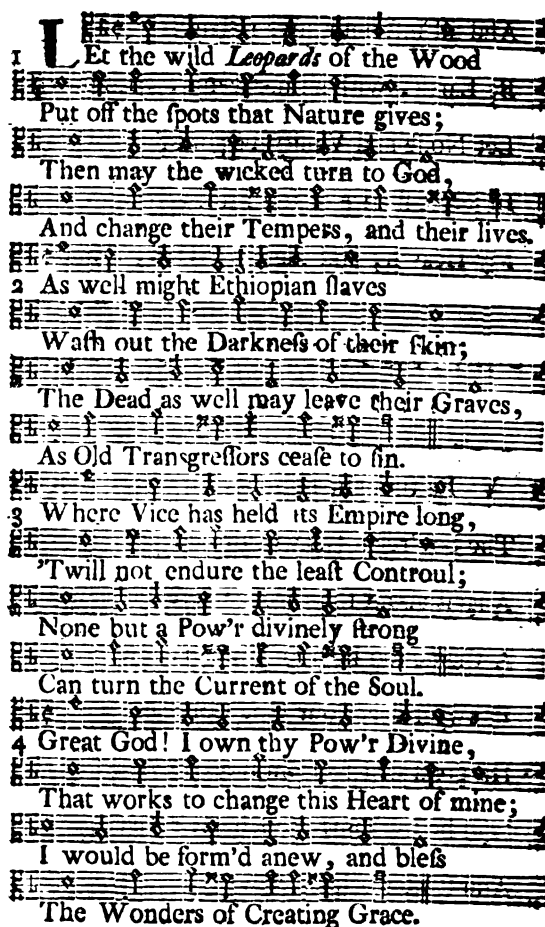
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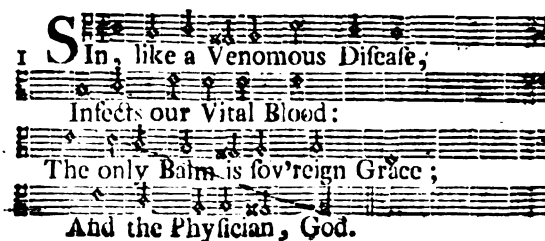
H Y M N LVIII.



J. S. WATTS.



H Y M N LIX. [Tune Hymn 28.]



2 Our

3 Our Beauty and our strength is Red,
And we draw near to Death;
But *Christ* the Lord recalls the Dead
With his Almighty Breath.
3 Madnels, by Nature, reigns within,
The Passions burn and rage,
'Till Gods own Son with Skill divine
The inward Fire allwage.
4 We lick the Dust, we grasp the Wind,
And solid Good despise:
Such is the folly of the Mind,
'Till Jesus makes us wise.
5 We give our Souls the Wounds they feel,
We drink the pois' nous Gall,
And rush with Fury down to Hell;
But Heav'n prevents the Fall.]
6 The Man posses'd amongst the Tombs,
Cuts his own Flesh and Cries:
He foams and raves, 'till *Jesus* comes,
And the foul Spirit flies.]

J. S. WATTS.



H Y M N LX.

W Ho laughs at sin, laughs at his makers frowns;
Laughs at the sword of Vengeance o'er his head;

Laughs at the great Redeemers tears & Wounds,
Who but for sin had never wept or bled.
2 Who laughs at sin, laughs at the num'rous Woes,
That have the guilty world so oft beset;
Laughs at the whole creation's groans & throws,
At all the Spoils of death, & pains of hell.
3 Who laughs at sin, laughs at his own disease,
Welcomes approaching torments with his smiles,
Dares at his Soul's expence his fancy please,
Affronts his God, himself of bliss beguiles.
4 Who laughs at sin, sports with his guilt & shame,
Laughs at the errors of his senseless mind:
For so absurd a fool, there wants a name
Expressive of a folly so refin'd.

J. STENNET.



H Y M N LXI.

D Eceitful Sin, with sawning Arts,
Our heedless Souls too oft beguiles;
Steals unperceiv'd unto our Hearts,
And wounds to Death with treach'rous Smiles.
2 We catch the Bait e're we're aware,
The Specious Poison swallow down,
Nor once suspect the hidden Snare,
Nor fear to urge our Maker's Frown.

3 Be-

3 Bewitch'd by her adult'rous Charms,
 In Paths of Vice we blindly rove:
 Avoid our Sov'reign's open Arms,
 Nor heed his Threats, nor seek his Love.
 4 Oh, fatal Error! thus we shun
 The living Spring of pure Delight:
 We fondly seek to be undone,
 And headlong rush on endless Night.
 5 And shall we still keep on this Road!
 This fatal Road! and ne'er return!
 Oh! turn us, turn us, mighty God,
 Now, not for ever let us mourn.
 6 Our long Transgressions we deplore:
 Accept our Tears, our Sins forgive:
 Save us by thine Almighty Pow'r,
 Speak Thou the Word we yet shall live.

S. BROWNE.



H Y M N LXII.

1 **V**ain World, thy tempting Arts forbear,
 Hide all thy false and trait'rous Charms:
 Too long I've fed on empty Air,
 And shun'd my Maker's blestful Arms.
 2 Much nobler Objects now in Sight,
 Engage mine Eyes, mine Heart possess:

My Wings are stretch'd for heav'nly Flight,
 And God the Source of all my Bliss.
 3 When He appears, thy Lustre's lost,
 As twinkling Stars in blazing Day:
 To Him who charms the heav'nly Host,
 Devotion bears my Soul away.
 4 In Him consummate Beauties shine,
 No Spots deform his radiant Face:
 'Tis Life to hear that He is mine,
 And Heav'n to dwell in his Embrace.
 5 From Him no earthly Object more
 Shall e'er seduce my faithful Heart:
 Vain World thy fond Attempt give o'er,
 With Him I'll never, never part.
 6 Shine out my God with friendly Rays,
 Refresh mine Eyes, my Heart rejoice:
 Tune all my Pow'rs to Love and Praise,
 My Mind, my Passions, & my Voice.
 7 Chase all the Mists and Gloom away,
 That hide thy Glories from mine Eyes;
 Fit me to bear celestial Day,
 And fetch me to my Native Skies.

S. BROWNE.

HYMN

H Y M N LXIII.

Dead be my Heart to all below,
 To mortal Joys and mortal Cares
 To sensual Bliss that charms us so
 Be dark, my Eyes, be deaf, my Ears.
 Here I renounce my carnal Taste
 Of the fair Fruit that Sinners prize:
 Their Paradise shall never waste
 One Thought of mine, but to despise.
 All earthly Joys are overweigh'd
 With Mountains of vexatious Care;
 And where's the Sweet that is not laid,
 A Bait to some destructive Snare?
 Be gone for ever, Mortal Things!
 Thou mighty Molé—Hill, Earth, farewell!
 Angels aspire on lofty Wings,
 And leave the Globe for Ants to dwell.
 Come Heav'n, and fill my vast Desires,
 My Soul pursues the sov'reign Good:
 She was all made of heav'nly Fires,
 Nor can she live on meaner Food.

J. S. WATTS.

H Y M N LXIV. [Tune Hymn 39.]

My Soul forsakes her vain Delight,

And bids the World farewell;
 Base as the Dirt beneath my Feet,
 And mischievous as Hell.
 No longer will I ask your Love,
 Nor seek your Friendship more;
 The Happiness that I approve,
 Lies not within your Pow'r.
 There's nothing round this spacious Earth
 That suits my large Desire;
 To boundless Joy, and solid Mirth,
 My nobler Thoughts aspire.
 Had I the Pinions of a Dove,
 I'd climb the heav'nly Road,
 There sits my Saviour drest in Love,
 And there my smiling God.

J. S. WATTS.

H Y M N LXV.

Religion.

Product of reason, & of faith Combin'd
 The life, the Health, the beauty of the mind;
 God's Image on an human Soul imprest,
 The Source of Joy, & glory of the blest;
 That makes 'em lovely, & that makes 'em love,
 Brings heav'n to Earth, & forms their heav'n above
 O how I do thy god-like charms admire
 Ee O

O how I to thy god-like Joys aspire!

J. STENNET.



H Y M N LXVI

Twas by an Order from the Lord
The ancient Prophets spoke his Word;
His Spirit did their Tongues inspire,
And warm'd their Hearts with heav'nly Fire,
The Works and Wonders which they wrought
Confirm'd the Messages they brought;
The Prophet's Pen succeeds his Breath,
To save the holy Words from Death.
Great God, mine Eyes with Pleasure look
On the dear Volume of thy Book;
There my Redeemer's Face I see,
And read his Name, who dy'd for me.
Let the false Raptures of the Mind
Be lost, and vanish in the Wind;
Here I can fix my Hope secure,
This is thy Word, and must endure.

J.S. WATTS.



H Y M N LXVII.

BLEST are the humble Souls, that see
Their Emptiness and Poverty;

Treasures of Grace to them are giv'n,
And Crowns of Joy laid up in Heav'n.]
2 Blest are the Men of broken Heart,
Who mourn for Sin with inward Smart;
The Blood of *Christ* divinely flows
A healing Balm for all their Woes.]
3 Blest are the Meek, who stand afar
From Rage and Passion, Noise and War,
God will secure their happy State,
And plead their Cause against the Great.]
4 Blest are the Souls that thirst for Grace,
Hunger and long for Righteousness;
They shall be well supply'd and fed
With living Streams and living Bread.]
5 Blest are the Men, whose Bowels move
And melt with Sympathy and Love;
From *Christ* the Lord shall they obtain
Like Sympathy and Love again.]
6 Blest are the Pure, whose Hearts are Clean
From the defiling Pow'rs of Sin;
With endless Pleasure they shall see
A God of spotless Purity.]
7 Blest are the Men of peaceful Life,
Who quench the Coals of growing Strife;
They shall be call'd the Heirs of Bliss,
The Sons of God, the Sons of Peace.]
8 Blest

Blest are the Sufferers, who partake
Of Pain & Shame, for *Jesus*' Sake;
Their Souls shall triumph in the Lord,
Glory and Joy are their Reward.]

J. S. WATTS.



H Y M N LXVIII.

1 **T**here is a House not made with Hands,
Eternal, and on high,
And here my Spirit waiting stands,
Till God shall bid it fly.
2 Shortly this Prison of my Clay
Must be dissolv'd and fall;
Then, O my Soul, with Joy obey
Thy heav'nly Father's Call.
3 'Tis He by his Almighty Grace
That forms the fit for Heav'n,
And as an Earnest of the Place
Has his own Spirit giv'n.
4 We walk by Faith of Joys to come,
Faith lives upon his Word;
But while the Body is our Home,
We're absent from our Lord.
5 'Tis pleasant to believe thy Grace,
But we had rather see;

We would be absent from the Flesh,
And partake, Lord, with Thee.

J. S. WATTS.



H Y M N LXIX. [Tune P. 41.]

1 **W**hen we are rais'd from deep Distress,
Our God deserves a Song;
We take the Pattern of our Praise,
From *Hazakiah*'s Tongue.
2 The Gates of the devouring Grave
Are open'd wide in vain,
If He that holds the Keys of Death,
Commands them fast again.
3 *Jehovah* speaks the healing Word,
And no Disease withstands:
Fev'ers and Plagues obey the Lord,
And fly at his Commands.
4 If half the Strings of Life should break,
He can our Frame restore:
He casts our Sins behind his Back,
And they are found no more.

J. S. WATTS.

H Y M N LXX.

Thee we adore, Eternal Name,
And humbly own to Thee,
How feeble is our mortal Frame!
What dying Worms are we!
2 Dangers stand thick thro' all the Ground
To push us to the Tomb—
And fierce Diseases wait around
To hurry mortals Home.
3 Good God! on what a slender Thread!
Hang everlasting Things!
Th' eternal States of all the Dead
Upon Life's feeble Strings.
4 Infinite Joy, or endless Woe!
Attend on ev'ry Breath;
And yet how unconcern'd we go
Upon the Brink of Death!
5 Waken, O Lord, our drowsy Sense
To walk this dang'rous Road;
And if our Souls are hurried hence
May they be found with God.

J. S. WATTS.

H Y M N LXXI.

Why should we start and fear to die?
What tim'rous Worms we Mortals are?
Death is the Gate of Endless Joy,
And yet we dread to enter there.
2 The Pains, the Groans, and dying Strife
Fright our approaching Souls away;
Still we shrink back again to Life,
Fond of our Prison and our Clay.
3 O, if my Lord would come & meet,
My Soul should stretch her Wings in haste,
Fly fearless thro' Death's Iron Gate,
Nor feel the Terrors as she pass'd.
4 Jesus can make a dying Bed
Feel soft as downy Pillows are,
While on his Breast I lean my Head,
And breathe my Life out sweetly there.

J. S. WATTS.

H Y M N LXXII.

Marble the pillar; marble he that's bound;
Marble the officers that guard him round;
Marble by nature that; by patience *HE*;
And these by unrelenting cruelty.

Spec-

Spectator, melt in tears: or at this view,
Wonder will turn thee into marble too.

J. STENNET.



HYMN LXXIII. [Tune Pj. 45.]

The Lord's Prayer.

Father of All! Eternal mind!
In uncreated light enshrin'd,
Immensely good, Immensely Great!
Thy children form'd, and bless'd by Thee;
With filial love, and homage, we
Fall Prostrate at thy awful feet.
Thy Name in Hallow'd Strains be sung,
Let ev'ry heart, and ev'ry Tongue,
In the Celestial Concert join;
In Loving, Serving, praising thee:
We find our Chief felicity;
But cannot add One jot to thine.
Thy Righteous, mild, and Sov'reign Reign,
Throughout Creations Ample plain,
Let ev'ry thinking Being own.
Lord, in our hearts, where passions rude,
With fierce tumultuous Rage, intrude,
Erect thy Pow'rful peaceful Throne.
As Angels round thy seat Above,

With Joyful haste, and ardent love,
Thy blest Commands, Attend, fulfil;
So let thy Creatures here below,
As far as thou hast giv'n to know
Perform thy good and sacred Will.
5 On thee; we day by day depend,
Our Beings Author, and its End;
Our dayly wants, and need supply:
With healthful meat our bodies fed,
Our souls sustain with living bread,
Our precious souls which never die.
6 Extend thy Grace to ev'ry fault;
Each sinful action, word, and thought,
Oh! let thy love our Sins forgive;
For thou hast taught our hearts to show
Divine forgiveness to our foe,
Nor longer let resentment live.
7 Where tempting Snares belitrow the Way,
To lead unwary minds astray,
Permit us not therein to tread;
Unless thy Gracious aid appear
T'avert the threat'ning danger near;
From our unguarded, heedless head.
8 Thy Sacred Name we thus adore,
And thus thy Choicest gifts implore,

Ec 3.

With

With *Ardent, Joyful, humble* mind;
 Because thy Pow'r, and Glory prove
 Thy Kingdom built on *Wisdom, Love,*
 Endless, Triumphant, unconfin'd.
 O Lord to whom we still repair,
 Accept of this our hearty Pray'r,
 Our Trust is in thy mighty Pow'r;
Amen, Amen, we all Express,
 With one Accord thy Name we bless,
 Thou art our safeguard and our Tow'r.

Amen
Praise ye the Lord,
Hallelujah
Praise ye the Lord,
A - - men
A - - men.



H Y M N LXXIV.

The Song of SIMEON

Now let thy Servant, Lord, depart in peace;
 Give my aspiring Soul a kind release
 What thro' the mystic glass of prophesy
 The patriarchs distant saw, to me is nigh:
 These languid eyes behold my Saviour's Face,
 These wither'd arms the heav'nly babe imbrace.
 Since I at last my blest Redeemer see,
 No other sight below has charms for me.
 Now close these aged eyes: for after this,
 Nothing's worth viewing, but immortal bliss.

J. STANNET.



T A B L E

To find any Psalm or Hymn by the first Line.

A.		L.	
Psalms		Psalms	
A gainst all those that strive with me,	35	I Waited meekly, for the Lord,	40
A s pants the Hart for cooling Streams,	43	I Jehovah reigns, let all the Earth,	97
A t length, by certain Proofs 'tis plain,	73	I Jehovah reigns, let therefore all	99
		I ll celebrate thy Praises, Lord,	30
		I n deep Distress, I oft have cry'd	120
		I n Judah the Almighty's known,	76
		I n Thee, I put my steadfast Trust,	71
		I n vain, O Man of lawless Might,	53
		J udge me, O Lord, for I the Paths	26
		J ust Judge of Heav'n, against my Foes,	43
B.		L.	
B ehold, O God, how Heathen Hosts	79	E t all the Just to God with Joy,	38
B less God, My Soul; Thou, Lord, alone	104	E t all the Lands with Shouts of Joy,	68
B less God, ye servants that attend.	134	L et all the living World attend,	49
		L et David, Lord, a constant Place,	132
		L et God the God of battle rise.	68
		L ord, hear my Cry, regard my Pray'r,	67
		L ord, hear my Pray'r, and to my Cry	143
		L ord, hear the Voice of my Complaint,	5
		L ord, hear the Voice of my Complaint,	64
		L ord, let thy just Decrees, the King,	72
		L ord, not to us, we claim no Share,	115
		L ord, Thou hast granted to thy Land,	84
		L ord, save me, for thy Glorious Name,	54
		L ord, who's the happy Man that may,	15
D.		M.	
D efend me Lord, from Shame,	31	M y crafty Foe, with flatter'ing Art,	36
D eliver me, O Lord my God,	59	M y God, my God, why leav'st thou me,	22
D o Thou, O God in Mercy Help,	56	M y Soul for Help, on God, relies,	62
		M y Soul, inspir'd with sacred Love,	103
		M y Soul, with grateful Thoughts of Love,	116
F.		N.	
F or ever blest be God the Lord,	144	N o change of Times, shall ever shock	18
F or Thee, O God, our constant Praise	65		
F rom lowest Depths of Woe,	130		
F rom my Youth up, may Isr'el say,	129		
G.		O.	
G ive ear, Thou Judge of all the Earth,	55	O All ye People Clap your hands,	47
G od, in the great Assembly stands	82	O come, loud Anthems let us sing,	95
G od is our Refuge in distress,	46	O God, my gracious God, to Thee,	63
G od's Temple crowns the Holy Mount,	87	O God, my Heart is fully bent,	108
		O God,	
H.			
H ad not the Lord, (may Isr'el say)	124		
H appy the Man, whose tender Care,	41		
H ave Mercy, Lord, on me,	51		
H e that has God his Guardian made,	91		
H e's blest whose Sins have Pardon gain'd,	34		
H ear, O my People to my Law,	78		
H old not thy Peace, O Lord our God,	83		
H ow blest are they, who always keep,	119		
H ow blest is he who ne'er consents,	1		
H ow good and pleasant must it be,	42		
H ow long wilt thou forget me Lord?	82		
H ow many, Lord, of late are grown?	3		
H ow vast must their Advantage be!	132		

T A B L E.

Psalms		Psalms	
O God, of Hosts, the mighty Lord,	84	The Lord, the only God, is great,	48
O God, to whom Revenge belongs,	94	The Lord to thy Request attend,	20
O God, who trust our Troops dispers't,	62	The Lord, unto my Lord thus spake,	110
O God, whose former Mercies make,	109	The Man is blest, who fears the Lord;	128
O! Is'el's Shepherd, Joseph's Guide,	80	The wicked Fools must sure suppose,	53
O Lord, I am not proud of Heart,	131	Thee will I bless, my God, and King,	145
O Lord, my God, since I have plac'd	7	This spacious Earth is all the Lord's,	24
O Lord, my Rock, to thee I cry,	28	Tho' wicked Men grow rich or great,	37
O Lord, our Fathers oft have told,	44	Thou, Lord, by strictest Search hast known,	139
O Lord, that art my righteous Judge,	4	Thro' all the changing Scenes of Life,	34
O Lord, the Saviour and Defence,	90	Thy chast'ning Wrath, O Lord, restrain,	38
O Lord, to my Relief draw near,	70	Thy dreadful Anger, Lord, restrain,	6
O Praise the Lord, and thou my Soul,	146	Thy Mercies, Lord, shall be my Song,	89
O Praise the Lord, for he is good,	118	Thy Mercy, Lord, to me Extend,	57
O Praise the Lord, in that blest Place,	150	Thy Presence why withdraw'it thou Lord?	13
O Praise the Lord, with Hymns of Joy,	147	To bless thy chosen Race,	67
O Praise the Lord, with one Consent,	135	To celebrate thy Praise, O Lord,	9
O Praise ye the Lord,	149	To God, I cry'd, who to my help	77
O Render Thanks, and bless the Lord,	105	To God in whom I trust,	25
O Render Thanks, to God above,	106	To God, our never failing Strength,	81
O 'Twas a joyful Sound to hear	122	To God the mighty Lord,	136
O! Thou to whom all Creatures bow,	8	To God with mournful Voice,	142
Of Mercy's never failing Spring,	104	To God, your grateful Voices raise,	107
On Thee, who dwell'it above the Skies,	123	To my Complaint, O Lord my God,	86
		To my just Plea and sad Complaint,	17
		To Thee, my God, and Saviour, I,	88
		To Thee, O God, we render Praise,	75
		To Thee, O Lord, my Cries ascend,	141
		To Zions Hill I lift my eyes.	121
P.		W.	
Praise ye the Lord, our God to Praise,	111	WE build with futility's Cost, unless	127
Preserve me, Lord, from crafty Foes,	140	With chearful Notes let all the Earth,	117
Protect me from my cruel Foes,	16	With Glory clad, with Strength array'd,	99
		With my whole Heart, my God and King,	138
R.		With one Consent let all the Earth,	100
R		With restless and ungovern'd Rage,	2
esolv'd to watch o'er all my Ways,	39	When I pour out my Soul in Pray'r,	102
		When Is'el, by th' Almighty led,	114
S.		When Sion's God, her Sons recall'd,	126
S		When we, our weary'd Limbs to rest,	137
alve me, O God, from Waves that rowl,	69	While I the King's loud Praise rehearse,	45
Since Godly Men decay, O Lord,	12	Who place on Sion's God their Trust,	125
Since I have plac'd my Trust in God,	11	Whom should I fear, since God to me,	27
Sing to the Lord a new made Song;	96	Why hast Thou cast us of, O God?	74
Sing to the Lord a new-made Song,	98		
Speak, O ye Judges of the Earth,	58		
Sore, wicked Fools must needs suppose,	14		
T.		Y.	
T		YE boundless Realms of Joy,	148
hat Man is blest who stands in Awe	113	Ye Princes that in Might excel,	29
The Heav'ns declare thy Glory, Lord,	19	Ye Saints and Servants of the Lord,	113
The King, O Lord, with Songs of Praise,	21		
The Lord hath spoke, the mighty God,	50		
The Lord himself, the mighty Lord,	23		

HYMNS.

T A B L E

H Y M N S

A.

And now, my Soul, another Year, 27
At Pentecost, illustrious day! 14

B.

Begin my Tongue, some heav'nly Theme 34
Behold, How sinners disagree 56
Blest are the humble souls that see 67
Blest Morning, whose young dawning Rays, 9
Broad is the Road that leads to death, 57
Bury'd in Shadows of the Night, 37

C.

Come, dearest Lord, descend and dwell. 52
Come, Holy Spirit, Heav'nly Dove, 18
Come, let us go and die with Him, 12
Curst be the Man, for ever curst, 8

D.

Dead be my Heart to all below, 63
Deceitful Sin, with fawning Arts, 61
Descend, O King of Saints, descend, 11

E.

E're long the Awful Day will come, 15

F.

Father of All! Eternal mind, 73
Father, the Prodigal at last, 22

H.

Hark! from the Tombs a doleful Sound! 28
Hark, the best News that ever came! 1
Hast thou, my Soul, thy Saviour view'd, 5
Hence from my Soul, sad Thoughts be gone, 43
How oft have Sin and Satan strove, 41

I.

I cannot bear thine Absence, Lord, 53
Jesus! O Word divinely sweet! 35
Join all the glorious Names, 3

L.

Let others boast how strong they be, 29
Let Pharisees of High Esteem, 7
Let the Wild Leopards of the wood, 58
Lift up your Eyes to th' heav'nly Seats, 39
Lord, all these Works of Thine 23
Lord at thy Feet a Sinner lies, 32
Lord, thou hast bound us to believe, 21
Lord, when we gave ourselves to thee, 46

M.

Man has a Soul of vast Desires, 26
Marble the pillar; marble he that's bound; 72
My God, how endless is thy Love? 25
My God, permit me not to be, 54
My Soul forsakes her vain Delight, 64

N.

Nature with open Volume Stands, 47
No more, my God, I boast no more, 13
Not to condemn the Sons of Men, 38
Not the Malicious or Profane. 20
Now let thy Servant, Lord depart in peace 74

O.

O! Might I once mount up and see, 19
O thou whose scales the Mountains weigh, 42
Our God, how firm his promise stands, 44

P.

Produc'd at first by Pow'r divine, 45
Product of Reason, and of faith Combin'd 65

S.

Salvation! O the Joyful Sound! 2
Sin, Like a Venemous Disease, 59
Stand up, my Soul, shake of thy fears, 40

T.

Tis finish'd the Redeemer cries, 7
The God of Mercy be ador'd, 16
The Jewish shades are all withdrawn, 4
The Law commands, and makes us know 50
The Promise of my Fathers Love 48
Thee we Adore, Eternal Name, 70
There is a House not made with hands, 68
There is a Land of pure Delight, 31
This is surprising Grace, dear Lord, 33
Thus

T A B L E

Thus saith the Mercy of the Lord, 10
 'T was by an Order from the Lord, 66
 'T was on that dark, that doleful Night, 49

V.

Vain World, thy Tempting Arts forbear, 62
 Vile thought be gone, I'll doubt no more 55

W.

WElcome sweet Day of Rest, 24
 When we are rais'd from deep distress, 69
 While to thy Cross, we turn our eyes, 6
 Who laughs at sin, laughs at his makers frowns, 60
 Why should we start, and fear to die, 71
 With Joy we meditate the Grace. 36

Y.

YEs, Lord, this great Command is Right, 51

A

T A B L E

Of the Psalms & Hymns to be Sung to the same Tune.

Psalms

1. 49.

2. 42. 134.

Psalms

3. 44.

4. 48.

Psalms

5. 64.

7. 82.

8. 105. & 44 Hymn.

9. 92.

10. 52. 83.

11. 81.

12. 55. 86.

13. 85.

14. 29. 89.

15. 54. 71.

16. 108. & 2 Hymn.

17. 77.

19. 66. 75.

20. 121.

21. 45. 117.

22. 53. 79.

23. 98.

24. 78. 122.

26. 14.

27. 124.

30. 125.

32. 101.

33. 146.

Hymns

8. 50.

12. 52.

13. 56.

Psalms

34. 133.

35. 145.

36. 103.

37. 87.

40. 106.

41. 126. & 69. Hymn.

43. 88.

46. 110. & 73. Hymn.

47. 97. 107.

57. 123. & 38. Hymn.

58. 72. & 43. Hymn.

59. 102.

61. 131.

65. 111.

70. 144.

73. & 55. Hymn.

80. 137.

90. 140.

109. 141.

112. 139.

116. 135.

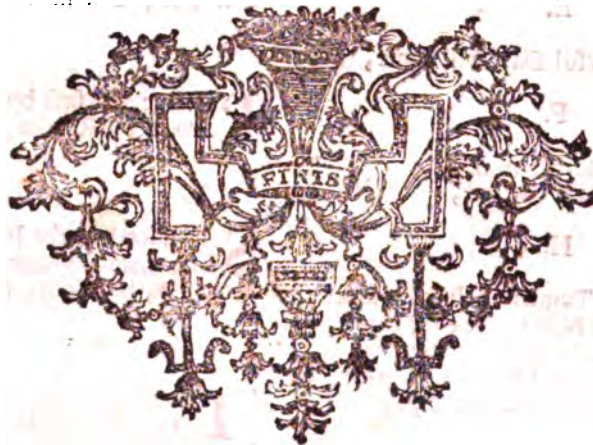
118. 132.

127. 138.

Hymns

28. 59.

39. 64.



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24

